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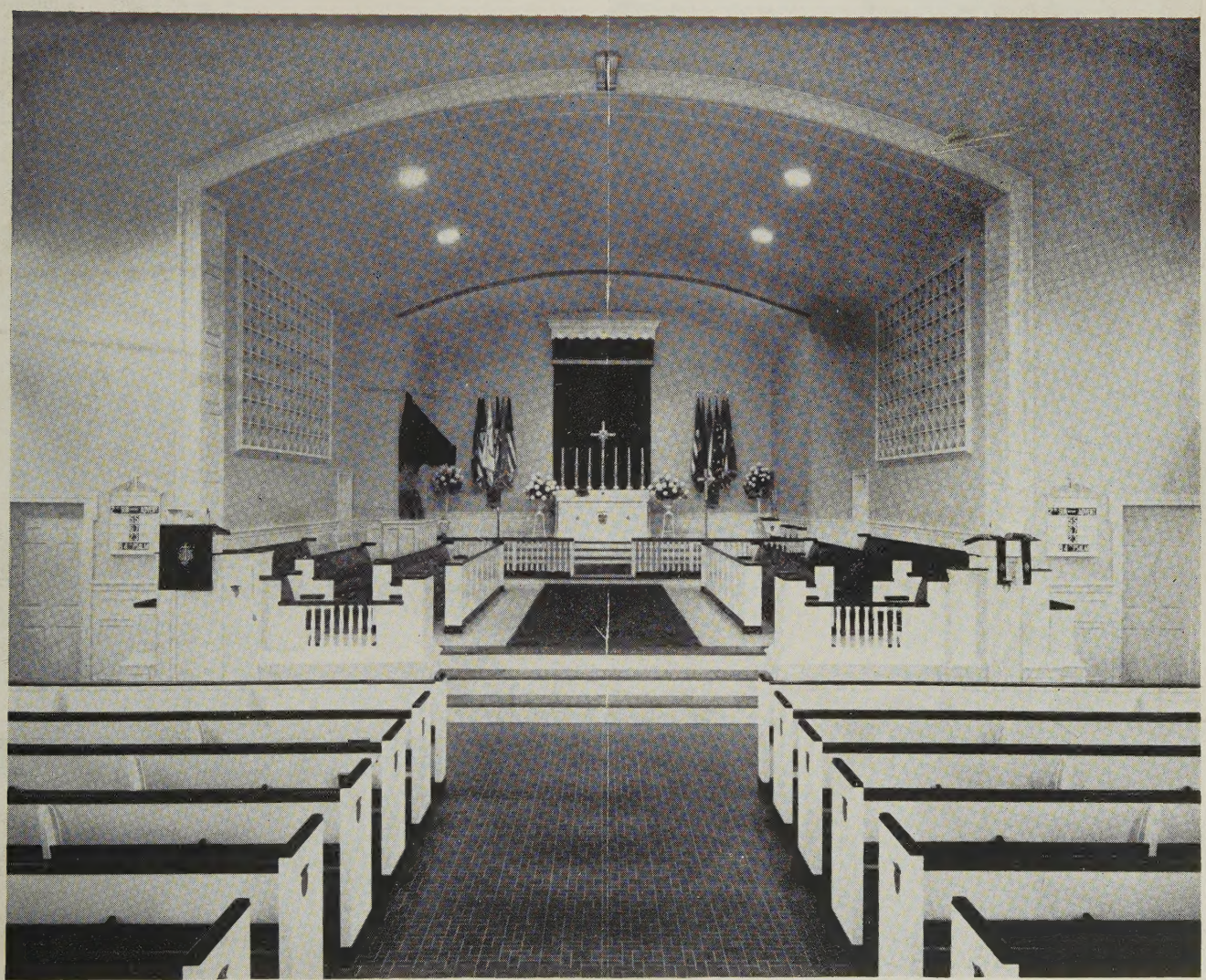

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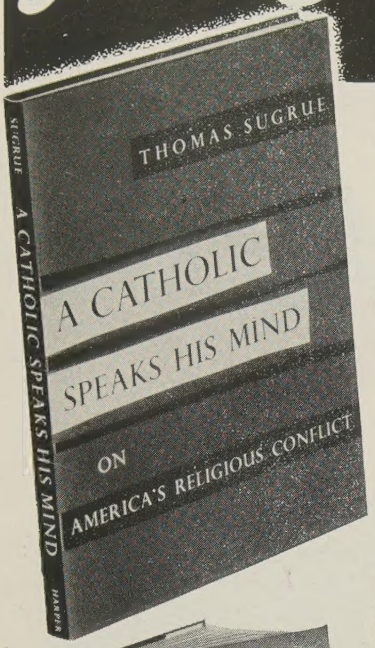

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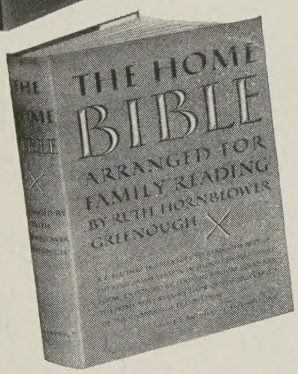

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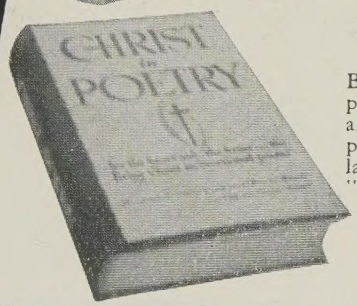

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Selected Short Sermons
by Earl Riney

Christian believers have been raising the triumphant cry on each succeeding Palm Sunday.

* * *

Christ became king not in spite of His suffering but because of it.

* * *

When Jesus entered Jerusalem, the whole city was stirred, just as the life of the individual, the church, or the nation today is stirred when the spirit of Christ enters and is experienced.

* * *

Easter deals not only with the church suffering but with the church triumphant.

* * *

Christianity is not only a way of life for present living; it is also a great promise of eternal heavenly reward.

* * *

The true follower of Jesus Christ is daily preparing himself for eternal fellowships with the saints that have gone on before.

* * *

Life after death will be the glorification and perfection of the earthly existence.

* * *

The resurrection was not just an event; it was the revelation of a divine process.

* * *

God in his mercy may use our troubles, pains, and sufferings for the testing and strengthening of our lives.

* * *

When temptations lash about us like the waves of an angry sea, we are to stand firm, remembering our eternal house.

* * *

Often the church is guilty of gazing too steadfastly into heaven and not steadfastly enough into the needs of the present world.

* * *

The resurrection of Jesus marked the beginning of a new era in human affairs.

* * *

The Christian needs to realize sufficiently the continuing importance of the resurrection.

* * *

Even after they had seen the risen Lord, the early disciples had much to learn as followers of that One who goes before his disciples.

* * *

As Lord, Jesus is the commander of our lives and conduct; as Christ, he is our hope of eternal life.

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THE EDITOR'S DRAWER

Poor Copywriting

For the Methodist readers who have worried about our editorial in the March issue crediting *The Christian Observer* with being the oldest weekly religious journal of continuous publication we must add an explanation. We credited it with an age of 125 years. Your own advocate would be a year older than that. In reality *The Christian Observer* of Louisville, Kentucky, has served the Presbyterian Church for 138 years. 125 years of this time it has been owned and published by members of the Converse family. Our copywriter missed this important point.

William H. Leach

TERMS OF SUBSCRIPTION—Price per copy, 30 cents, except the July issue which is 60 cents. Subscription One Year $3.00 where United States domestic rate applies. Two Years, $5.00. Foreign countries, 50 cents per year additional. Canada, 25 cents additional. University Microfilms, Ann Arbor, Michigan, is the licensed distributor of microfilmed copies of annual volumes.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT is published monthly except August by Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. President, William H. Leach; vice president, John K. Leach; secretary, Paul R. Roehm; treasurer, Mrs. Lucille B. Tweedle. Publisher, William H. Leach.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the act of March 3, 1879. Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

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The success of this campaign gives me a great deal of personal satisfaction, as one of the four original founders of this Church. I have seen it grow, I have watched its struggles, and I assure you that this campaign has been not only the most successful thing we have ever done, but also one of the most pleasant.

When a committee is charged with raising money, many questions will arise. Number one is probably: "Can they do it?" The answer is "Yes". You people do everything you say you will.

Number two -- "Is it worth the cost, and is professional assistance necessary?" The answer again is "Yes". Your services are worth the cost. I assure you that if we had been conducting this campaign from within our own organization, from past experience I know that we could not have raised more than half the amount. Furthermore, it would have taken longer. The man hours each of us would have lost from our own businesses would have cost in the aggregate many times your fee. So my arguement was "Let's get an expert and do it right", so that we could continue to spend a reasonable amount of time in our own work or businesses.

Another question that will arise is: "Will a campaign possibly cause dissension, criticism, and ill feeling?" The answer is "No". Through your skillful guidance much more money was raised than we expected, and in addition considerable good will towards the Church and an actual increase in membership was secured.

What more could anyone ask?

It has been a personal pleasure to know you and to work with you.

Yours very truly,

Jack Corn

Jack Corn, Building Committee
All Saints' Episcopal Church

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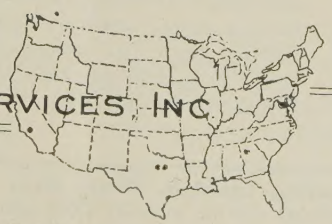

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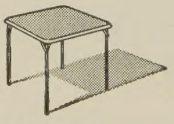

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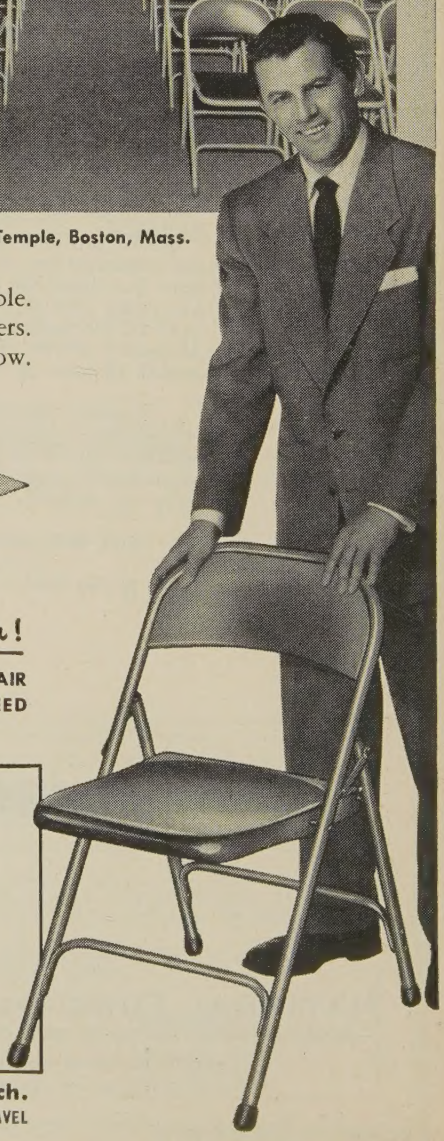

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CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVIII
NUMBER 7
APRIL, 1952

Religion Is Up . . . So Is Intolerance

"YES, religion definitely is up," I said to my luncheon companion. I showed him the first page of the morning paper. Attendance at the Ash Wednesday noon-day service, the first of the special Lenten meetings showed tremendous increases over previous years.

"Yes, religion is up," he said. Then he added, pointing to another item on the page, "But so is intolerance."

The item pointed out was an interesting one. A Chinese citizen, American educated, wanted to buy a home for his family. There was opposition to his intentions from residents and he made an informal canvass. The news story told of the canvass. The people were definitely against him.

"We are Christians here," said one woman, "and we will resent the attempt of foreigners to move into our community injuring property values."

Of course one incident does not prove a point. But there are other indications of a rise of intolerance in the United States. The Ku Klux Klan rides again. The one hundred percenters are watching for political, social and religious heretics.

There is historical precedent for the rise of intolerance with religion. In fact they have been companions through human history. Many Christians of today, especially those of us who are Protestants, think of religion being the very antithesis of intolerance. It might be well to watch the social trends very carefully. It would be splendid to see larger congregations and greater religious enthusiasm. But we must combat, not encourage, intolerance.

Go Ahead Signal for New Churches

CHURCH building prospects in 1952 are now much brighter than earlier government forecasts indicated. The government's new "guns and butter" policy has freed scarce materials for church building. The virtual halt for church building ordered by the government in the second quarter of 1952 has been reversed. Now the National Production Authority is approving nearly all church applications for construction in 1952.

NPA has moved quickly to implement the new "guns and butter" policy. It gave scarce construction materials to all uncompleted churches. This allowed sixty churches estimated to cost $14,626,000 to complete construction. Previously, NPA had denied the building materials to projects which were not at least twenty percent completed.

Another NPA liberalization allows churches to plan, and start construction with some assurance that materials will be available in succeeding quarters of 1952 and 1953. The government agency recently gave authorization to build and secure materials to 446 churches. These projects estimated to cost $101,647,000 have NPA approval to start building in the second half of 1952, and a guarantee of materials through the January-April, 1953 period.

NPA Administrator Henry H. Fowler in announcing the new policy of advance allotments of scarce materials said it would allow "sufficient time for the necessary planning and preparatory work, and allotment of necessary materials for later use." In other words, approved church projects may commence architectural and engineering plans with the knowledge that materials will be available.

In authorizing construction for the 446

churches Mr. Fowler said: "Materials will be allotted for these projects effective in the third quarter of 1952 and in subsequent quarters where needed and requested to carry each project to completion. However, the authorizations now being issued will permit the immediate start of preliminary construction such as excavations and footings wherever possible."

The new government policy also covers orphanages, homes for the aged, YMCAs and certain other civic and community projects.

Many small church projects may be completely free from government controls. Self-authorization of the following materials is permitted in a calendar quarter as follows: Five tons of carbon steel—not to include more than two tons of structural shapes (but no wide flange beam sections of columns); copper and copper-base alloys, 200 pounds, or aluminum 100 pounds. Previously, only two tons of carbon steel, including structural steel, were permitted. This policy allows the church builder to make purchases of these materials without specific government authorization.

The status of churches under the new policy is as follows:

First, NPA authorization of building programs must still be obtained. This will provide the congregation with a DO (defense order) rating. Sellers of building materials require this certification.

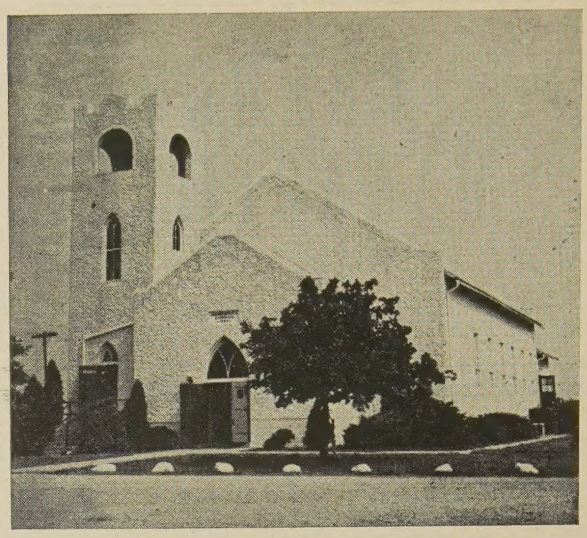
Second, the DO rating will permit approved projects to secure NPA authorizations for additional scarce materials in subsequent quarters.

Third, approved small projects may use their DO rating to secure steel, copper, and aluminum without NPA approval each time—under the self-authorization provisions.

The government's reversal of policy since the first of 1952 indicates further changes may be expected. Aluminum Czar Samuel W. Anderson recently told a House of Representatives Subcommittee that civilian needs may soon be met on a pre-defense mobilization level.

In general, adequate quantities of both steel and aluminum are likely to be available during the remainder of 1952 and early 1953. Only copper of the "controlled materials" is still in short supply.

The plentiful materials picture is expected to lead to a government policy easing controls all along the line. One reason for this is the apparent decision, which had not yet been publicly announced, to stretch out the rearmament program over several more years. Another reason given by defense mobilization officials is that basic expansion needs of defense industries will be nearly completed late this year.



A LAND OWNING CHURCH

The 563 members of the Ebenezer Mennonite Church, near Bluffton, Ohio, own 7,150 acres of land. They propose to keep this land within their own membership in order to keep the church strong. They have organized a Brotherhood Aid Association to help their young people get started.

The near completion of the defense expansion program could cause serious unemployment. Government officials fear that a sudden drop in defense construction may result in unemployment and other serious economic dislocations. As a result civilian construction is now receiving unexpected official encouragement.

Only a reversal of the international situation would seriously alter the present government outlook and the materials situation.

Robert A. Fangmeier

Washington Pilgrimage For 1952

THE second annual gathering of The Washington Pilgrimage, Inc., will be held in Washington, D.C., May 1, 2, 3 and 4. Cooperation of the United States Government will make this a real pilgrimage to the Holy shrines of American history. The *Church Management* dinner, at which the editor will present two churchmen for the year of 1952, will be held in the Washington Hotel, Saturday evening, May 3. One of these churchmen will be a clergyman; one a layman. Watch the daily press releases for the names of the two men selected for this important award.

AN EVALUATION OF THE CHURCH'S METHOD

The Limitations of Preaching

*by Roy A. Burkhart**

IT is true that our churches and our seminaries are predominantely pulpit-centered; preaching is undoubtedly at the heart of the church's method. But is it not time that we begin to examine that method? Is it getting the results the church must achieve in this hour? Should most of the money be spent and most of the effort be expended for one hour of worship, highlighted by a sermon? Should a minister want to be known for his preaching, or for the lives that have been changed, the Christian homes that have grown up, the young people who have chosen a Christian vocation, the number of healthy minds that have been produced in healthy bodies, the redemption that has been achieved in the neighborhood of his parish? Too seldom is the full-guidance ministry that achieves these all-important results made central in the total ministry of the local church.

And the seminary does not emphasize a curriculum that would train men to guide such a program. The writer was in a leading seminary this past year. He was aware that most of the courses were directed toward giving men a background to say words. Three full time professors teach theology; there are professors in Christian ethics, in church history, in Old Testament, in New Testament, in preaching. On the other hand, there is only one full time person, in addition to one part time person, helping men learn how to guide growing life.

While the writer believes that there is a place for the sermon and for the hour of worship, after sixteen years' experience he is convinced that they will be effective in changing lives only if the minister comes to realize their limitations and begins to re-think their purpose in light of a seven-day parish program of guidance.

People rarely gain insight and motivation for growth as they sit listening passively to someone talk at them. It is more likely that they will come into the freedom to respond to the grace of God that is life-changing if they participate in fellowship where they enter into each other's experiences, or share in a true counseling relationship. If such sharing goes on in the parish six days a week, and if the hour of worship and the sermon are vitally related to it, then, and only then, can the minister make the most significant contribution through his preaching.

The church's dependence upon the hour of worship, with the sermon as the key element, may be the main reason why, as Dr. Reinhold Niebuhr says, it is so irrelevant in this hour.

Jesus' Method and the Early Church

Jesus apparently gave very little importance to formal preaching in the synagogue. We have a record of only one sermon, the Sermon on the Mount, and most scholars feel that this is just a collection of his sayings which were assembled by Matthew.

The lives the Master changed were those of his disciples whom he chose "to be with him." Mary of Magdala, the woman at the well, Zacchaeus, Nicodemus, Joseph of Arimathaea—these were people with whom he had personal contact; sharing with him, they found the secret of life, they became free to respond to the grace of God. And it never would have happened if he had lectured to them one hour a week.

One of the significant factors in the dynamic of the early church was that there were no paid preachers; each person, in a real sense, bore witness. There was no printed Bible; each person was the Living Word. The members were bound together in a vital relationship. They supported each other, they carried on a collective search, they paid a great price for their faith.

The Reformation was of tremendous significance in its revelation that one person was not priest for many, but that each individual was rightly to be priest before God. Vital religious living grew not only out of worshiping on Sunday, but it grew also out of the experiences of the other six days. The Wesley movement was another tremendous up-thrust in the church's expression and power. Laymen went forth to bear witness and to share, and in this participation by individuals there was found a mighty dynamic.

We Must Recover This Dynamic

The church as it is today—centered in a preaching ministry that leads to passive churchmanship on the part of the members—has lost the secret of this dynamic. How it can be recovered should be the burden of concern of every minister.

We need to adopt the principles Jesus revealed. We need to learn from the early church and its method. We need to explore all the insight available as to how lives change and how the person develops through Christian nurture. We need research that will lead to the kind of results which will justify the existence of the church.

Dynamic comes into lives only when the person comes to know God. That knowledge may come through the impact of the spirit of Jesus Christ; it may come through the influence of the Holy Spirit; it may come through the witness of another person who knows God. But however it seeks to come, the individual must be free to respond to it. He must not be blocked by fear, by anxiety, by hate or guilt, so that he cannot be reached either by direct illumination or by contact with the Divine in another person.

We are finding that freedom from these blocks and growth in insight come in at least three ways: in a counseling relationship when two people enter into each other's experience until they can objectify that experience; in a group relationship where people sustain and support each other and find the experience of that quality relationship which is God; and in the experience of bearing witness to others, and sharing. The church must provide opportunities for growth in its program, and not to do so is blindness.

The minister needs to be skilled in counseling. He needs to be familiar with the latest insights into how to guide and provide nurture for growing life in all aspects of Christian living. And he needs to enlist all of the resources in the community that can aid in developing a comprehensive program. In the second place, the church needs to use the small nurture group.

There is a need for groups organized fundamentally on the basis of *fellowship.* Guild Groups for women, a Brotherhood for the men, smaller circles for couples, drama clubs, etc., can fulfill this need.

Other groups organized as *nurture* groups have an important function. In

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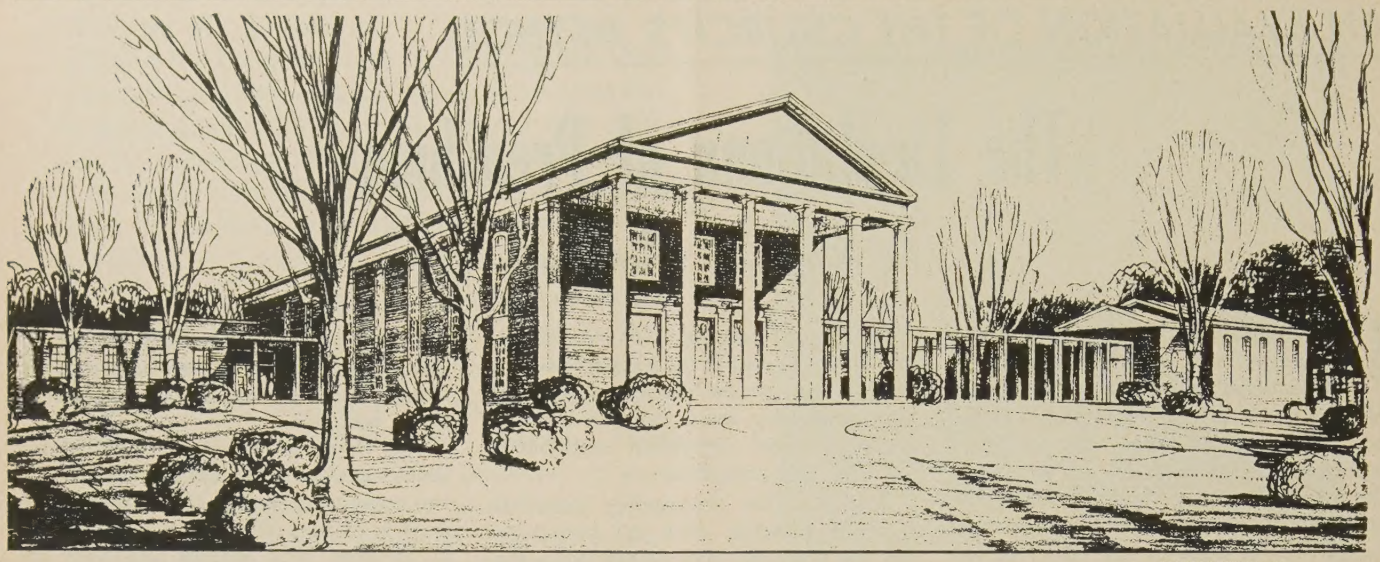

FRIENDS MEETING HOUSE UTILIZES TWELVE ACRES

The High Point, North Carolina, Meeting of Friends are planning the building shown above. Built on twelve acres of land which will be used for recreation and other congregational activities. Cecil E. Haworth is the pastor. Architects are Vorhees & Everhart.

classes for parents, in prayer cells for young people, in research groups, in the life of prayer for men and women, lives are changed, insight grows, and the person becomes free to respond to God.

And in the third place, individuals must have a chance to witness as they lead fellowship groups, as they guide nurture and research groups, as they go out to win others to the way of Christ and to the church, as they share in a reciprocal ministry of helping each other face specific problems and as they become active in initiating social action.

Let us look at a brief account of how this method achieves results.

A certain woman attended church faithfully, where she listened to sermon after sermon on love. At the close of each service she not only felt guilty but hostile, for she was not free to love. Instead of making her more loving, the sermon created within her a deeper sense of unworthiness.

Her hostility was very much in evidence in her personal life. About every two or three weeks she entered into an outburst against her husband. He was objective about it, patient and understanding, and gradually she began to feel that she no longer affected him, that she was no longer able to bother him. He was a physician and she found that increasingly he took the same attitude toward her that he took toward his patients.

This threw her into panic and she finally came to her minister. For an hour he listened to her, returning her feelings to her. Through subsequent interviews she grew in insight as to the reason for her hostility; she had built up these feelings toward her father but never having been free to express them, she was giving vent to them now in her behavior toward her husband.

At the suggestion of her minister she joined a women's research group in prayer, and it was in that group that she completed the analysis of her situation. She began to win freedom from her hostility, she became more free to love, and for the first time in her life she was able to begin to accept herself as she was and in terms of all she could be, by the grace of God.

She has been encouraged to assume leadership in the children's church school and is one of the most effective leaders.

Through counseling, through belonging to a nurture group, through giving herself in service, this woman is becoming a new creature in Christ. Now as she shares in the hour of worship she can respond to sermons on love and find inspiration and challenge as she seeks to embody them in her own living.

The Place of the Sermon

We would not eliminate the sermon nor the hour of worship for they may well be at the heart of the church's ministry; as people work in the various relationships and in all of the witnessing they give, it is important that they should come together once a week to worship and share with the minister through the sermon. And this gives a unique function to the hour on Sunday morning. It can bring together all of the elements of the week's ministry and fit them into a whole. It can unify the beloved community that is the church; it can create a sense of entity. It can provide an opportunity for those who have gone forth to minister, to return and join together in a corporate search for God, to join in praise, to grow in a sense of the Eternal, to see God high and lifted up, to see themselves as God sees them, and by his grace to make their commitment again.

So it seems to the writer that the effectiveness of the sermon will be determined in great measure by its relatedness to this on-going ministry of the week; by whether the minister himself is free and loving and surrendered, and whether love leads him to bear witness of Christ and bring to his fellow worshippers the special insight that has come to him as he has shared with all his "priests and priestesses" in the week that is past.

And, of course, it follows that the effectiveness of the hour of worship and the sermon will be determined by the freedom the people have achieved in these other experiences so they can share with the minister and respond with him to God's revealing. This freedom, we say again, will pretty largely be determined by their opportunities to grow in insight and understanding as we have described them, and by the degree to which they are becoming priests and priestesses for God.

One final illustration.

The writer called twelve men together some years ago with the purpose of influencing them to become a research group in prayer. As those men began to share with each other, the writer was amazed to discover how little meaning they seemed to find in the

(Turn to page 14)

TURN HERE FOR INSPIRATION

Robert Frost: Ally of the Pulpit

*by William Forshaw**

THAT Robert Frost has ever thought of himself as an ally of the pulpit is doubtful, for he is content enough to be a poet, from youth devoted to the muse. That many of his friends have so thought of him the present writer could not say, for in California Frost is not quoted often, either in print or in the pulpit or in conversation, although he is the greatest living American poet and has an international reputation. That he was born in California is a distinction in the state on which its ardent advertisers have not yet capitalized. Had he lived there long enough to celebrate it in poetry as he has celebrated New Hampshire perhaps his fame would have been heralded in the West sooner than it was in the East. Born in San Francisco in 1875, where his father was a newspaperman from New Hampshire, his mother, of Scottish descent, losing her husband in 1884, took the boy Robert to New England, where he was to remain, and to become a lyrical and dramatic interpreter of Nature and man. A loyal, enthusiastic Californian wonders whether citrus trees, hibiscus, and poinsettias would have charmed the lyre in Frost as have the birches, the maples, and the rose pogonias of New England; whether the Franciscan Missions would have inspired him as did West-Running Brook and the cottages around it; whether the regal realtors of the Golden West would have affected his speculative proclivities in land and philosophy as deeply as did the estate agents in New Hampshire who moved him to write: *Build Soil—A Political Pastoral.*

Perhaps Frost belongs so thoroughly by nature to New Hamphshire that he would not have been at home in a state that is new in that its population has jumped from three million to ten in the last three decades or so. Nevertheless, his laconic language, his delicate irony, his love of people, and his scrutiny of life, had he lived in California, would have been a welcome directive of thought here where curious cults flourish and where rootless persons multiply and are prey to easy panaceas for prosperity and happiness. As an ally of the pulpit he would have found a wide and fertile field of poetic observations in this land of romantic sun-worshippers.

Robert Frost was slow in capturing the imagination of his neighbors in the east, and then it was the distance between them and England that lent enchantment to their view of him and his poems. For twenty years he had been producing poetry the lustre of which failed to attract those whom it immortalized until the Old Country sang its praises. Going there in 1913 with his family he was cordially welcomed by a group of poets, including Abercrombie, and within a year or so he published two collections of poems, *A Boy's Will* and *North of Boston,* both of which he had wrought out in the laborious and discouraging years prior to his visit. Returning to New Hampshire in 1915 he issued another collection in 1916, *Mountain Interval,* and still another in 1923, *New Hampshire,* that won the Pulitzer Prize for Poetry, an achievement that he repeated in 1931, 1937, and 1943. He is one of only three poets ever to be awarded the Gold Medal of the National Institute of Arts and Letters.

Two medium-length verse plays would of themselves make Frost an ally of the pulpit if the pulpit would be daring and yet reverent, original and yet self-critical, traditional and yet investigative and forthright in its interpretation of Scripture. One of the plays, *A Masque of Reason,* closes with the parenthesis, "Here endeth chapter 43 of Job." Only a bold and disciplined imagination would have dared to add to this classic Old Testament drama a supplement that was at once ancient and modern, grave and ironical, steeped in both faith and reasonable doubt. Some may object to the apparent banter and the colloquialisms of the day in the play, and that the author does nothing to settle the problem of Job; but at least it drives one to re-read the Book and to see the problem as a man in the fields may see it now; and that is good for the pulpit. The second play, *A Masque of Mercy,* is an equally arresting interpretation of the Book of Jonah.

Robert Frost is also an ally of the pulpit in that he has the art of catchy captions for his poems. Some think the pulpit fails partly because it does not have it in its sermons. Here are a few of Frost's titles taken at random: "Lost in Heaven," "The Secret Sits," "The Star-Splitter," "Neither Out Far Nor In Deep," "Our Hold on the Planet." Each of those suggests a sermon surely. One of the characters in *A Masque of Mercy,* speaking of the Sermon on the Mount, calls it:

An irresistible impossibility,
A lofty beauty no one can live up to
Yet no one turn from trying to live up to.†

In a short poem on "The Fear of God" Frost warns anyone who "should rise from Nowhere to Somewhere," owing to God's help, to stay

Unassuming, for God's mercy to you rather than to others
Won't bear too critical examination.
Beware of coming too much to the surface,
And using for apparel what was meant
To be the curtain of the inmost soul.

What preacher is not stirred by that last line?

Again, Frost dwells much on "vocal imagination." He says that he hears everything he writes. He has a vivid auditory sense for the sound of words and has developed it painstakingly. It is therefore exceptionally good for the ear as well as for the mind to read his poems aloud. Too few preachers give the impression that they are aware of the sound of their words, except that there is a sound of which the congregation is particularly aware and wishing it was not. In reading these poems, the majority of them short, a minister will hear many of them or phrases in them pleading to be made into sermons: if they are not that already they will draw out the ingenuity of a preacher, and if they are all they are waiting for is slyly to watch themselves pulled into a length and shape to suit the pulpit.

Having tried in this introduction to set the keynote of the body of this article let us now proceed to amplify our thoughts of Frost as an ally of the pulpit.

I

Frost finds both enchantment and exhortation in the simpler things of

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†From complete poems by Robert Frost. Copyright, 1930, 1949, by Henry Holt & Company, Inc. Used by permission of the publisher.

nature. Enchantment has musical connotation, in keeping with Frost's vocal imagination. Melodies in nature are transferred into melodies in verse: the song of birds, the crackling of burning logs, the rustling of autumn leaves, the sighing of trees by a window, the crunch of snow under the hoofs of horses. Enchantment is delight. "A poem begins in delight and ends in wisdom," says Frost. Running brooks, blueberries, flowers, the silver of clinging mist in November, the withered tree: all enchant him and he is delighted to sing of them in his exquisite lyrics.

Exhortation is a word familiar to preachers and patiently borne by congregations. Enchantment does not always precede it or accompany it. An earnest appeal to incite to right action, it should have music in it; an urgent admonition to ethical and religious commitment, it should be couched in beautiful words. Exhortation is sometimes harsh, raucous, repelling instead of persuasive. It should have art in it as well as resonance, charm as well as conviction, beauty as well as truth: that is how nature exhorts Frost, and how he in turn artfully exhorts his readers. His poem "Birches" illustrates this. "One could do worse than be a swinger of birches," is the last line of it. First, he describes a boy's delight in swinging birches to left and right: "They are dragged to the withered bracken by the load"; he breathes a momentary displeasure that "life is too much like a pathless wood."

I'd like to get away from earth awhile
And then come back to it and begin over.
Yet he knows that
Earth's the right place for love:
I don't know where it's likely to go better.
I'd like to go by climbing a birch tree,
And climb black branches up a snow-white trunk
Toward heaven, till the tree could bear no more,
But dipped its top and set me down again.
That would be good both going and coming back.

Other examples are "The Tuft of Flowers," "My November Guest," "The Axe-Helve," "The Sound of the Trees." One can not refrain from quoting from "Unharvested": "A scent of ripeness from over a wall." From an apple fall: "The ground was one circle of solid red":

May something go always unharvested!
May much stay out of our stated plan,
Apples or something forgotten or left,
So smelling their sweetness would be no theft.

The simpler things of nature: if there be any such, in the light of Tennyson's "Flower in the Crannied Wall," for nothing in nature is really simple.

WHAT GOD HATH JOINED TOGETHER

When Lutheran pastor, Carl Lucky came to Gary, Minnesota, the people worshipped in one church for six months and then moved for the next six months to a second one a block away. He jacked up one of the churches, put trucks under it and joined the two together. Note the two steeples.

Perhaps the comparative word came to the present writer because he had just visited the Grand Canyon at the time he wrote it. In contrast to that scene of indescribable grandeur several poems by Frost recurred to the mind: "Blueberries," "The Wood-pile," "The Cow in Apple-time," "To a Moth Seen in Winter" (read before the Phi Beta Kappa Society at Williams and Mary College, December 5, 1941). Compared with the Grand Canyon these do seem simpler.

Even when Frost is contemplating, as he does occasionally, the greater things of nature, he seems to do it in order to draw closer attention to simpler things, for example, "Stars"—"They call us back to snow;" "Star in a Stone-boat;" "Innate Helium"—"Some gas like helium must be innate as in those buoyant bird bones thin as paper." One beautiful poem bears the title "The Need of Being Versed in Country Things." In it he reveals the pathos with which he could look at a farm-house destroyed by fire, recalling the sound of scurrying hoofs of horses, the lovely lilac once blooming there, the pump at the well:

One had to be versed in country things
Not to believe the phoebes wept.

This feeling for the simpler things of nature every preacher would possess to the great benefit of his own spirit as well as that of his congregation. It would humanize his sermons, provide themes for the pulpit, and unite enchantment and exhortation in a holy bond to the vast enrichment of his whole ministry.

II

Frost finds fascination and faith in the simpler things of life. He is absorbed in the experiences of simple people. Consider some of his poems: "The Death of the Hired Man," "A Servant to Servants," "An Old Man's Winter Night," "The Hill Wife." Simple people fascinate him, otherwise he could not write of them with the marvelous insight he has into their innermost thoughts and emotions. He has boasted that he has slept in every New Hampshire town. He is acquainted with grief in the farmer, the overwhelming tasks of the housewife in her isolation from many of the amenities of life. He has faith in people.

In his second collection of poems, "North of Boston," Frost shows best how at home he is with simple people. His observations of them are kind, humorous, sympathetic, and yet objective in their accuracy and detail. A good example is "A Hundred Collars;" a comic story of a great scholar and a man, a brute,

Naked above the waist.
He sat there creased and shining in the light,
Fumbling the buttons in a well-starched shirt.

These two men are thrown together in a bedroom in the one hotel in Woodsville, a place of "shrieks and wandering lamps." The brute has grown to a size eighteen collar from a fourteen which the scholar, "a democrat, if not at heart, at least on principle," admits is his own size. Only a man for whom people have a fascination could have written the dialogue that ensues between this incongruous couple, the brute (?) of which proves to be the more trustful, the more generous, and the more democratic, as he tries to persuade the other to go to sleep without fear of him by putting on view his own ninety dollars from newspaper collections to the other's five, and offering to send him one hundred collars of size fourteen. And then what deep pathos in "Home Burial," a remarkable insight into a woman's grief, and of a man's, over the death of a little child. The demented mother reproaches her husband,

You that dug
With your own hand—how could you?
—his little grave;
I saw you from that very window there,
Making the gravel leap and leap in air.
I thought, Who is that man? I didn't know you.

A preacher could well let such poems saturate his heart. They would put potency into his ministrations of comfort, good cheer, and tolerance for human infirmities.

Frost, though having a vein of irony in him, has immense admiration for simple men and women as they bravely meet their sorrows and hardships, and faith in their desire and power to believe "What counts is the ideals." The preacher must have faith in people. He is among them to spread that faith, to stimulate it, to embody it, to breathe it into the church as he leads in worship and points the way to Christ who kept his faith in Judas even to the eve of the betrayal.

III

Modern progress fills Frost with both reverence and reserve. Frost has himself lived a simple life, and presumably has not indulged in many of the comforts and conveniences of this inventive day. In his early married life he toiled on a rocky farm, eking out a meagre living. He has never lost his love of the land whatever privations it has meant to him. Not that he has had no appreciation of modern progress. He has a lovely poem on the telephone:

When I was just as far as I could walk
From here today,
There was an hour
All still
When leaning with my head against a flower
I heard you talk.

Of the Wrights' Biplane he wrote:

This biplane is the shape of human flight.
Its name might better be First Motor Kite.
Its makers' name—Time cannot get that wrong,
For it was writ in heaven doubly Wright.

Frost is too keenly interested in men to be indifferent to any of their brilliant achievements, in astronomy, in physics, in machines, and also in metaphysics. He is not another Thoreau, except in a preference for simplicity of life and a mastery of words. He is progressive in his ideas of the world. In him a scholar's love of the classic past is blended with a poet's absorption in the life around him and a seer's hope of spring in the life of tomorrow:

The rangey bough anticipated fruit
With snowballs cupped in every opening bud.

Frost, however, maintains a certain reserve towards modern progress. It has not carried him away from elemental things. In "A Masque of Reason" he writes:

Look at how far we've left the current science
Of Genesis behind. The wisdom there though
Is just as good as when I uttered it.

(Turn to next page)

INDIVIDUALIZED FUNERAL SERVICE

Always Ready for the Service

*by Joseph Knierim**

IT was 9:00 a.m. when the funeral director called and said, "I want you to officiate at a funeral at 10:00 a.m. today." That was really short notice. Within the next sixty minutes I had to dress, prepare the scripture and address for the funeral, and drive to the mortuary. There was just one life-saver, and that was previous preparation for that very occasion.

Early in my ministry I tried to find the best method for preparing material for future use. Finally after trying several plans, one was found to be of most use to me. It may be of use to others and here it is.

All specially selected materials have been written on 5½" x 8½" notebook paper and put into loose-leaf binders. One book is kept for each specific type of quotations, and being for uniform binders the pages may be interchanged as desired. The books on this special shelf have quotations from scripture, poetry, prose, illustrations, and short sermon thoughts or outlines.

Over a number of years I have selected scripture readings from both the Old and New Testaments, typing each on single pages, then using the heading as found in the Bible used, or giving them my own heading. Then they are indices of the readings for various occasions. The right scripture is then easily found and is ready for use. Such readings may be classified in any way one desires, but I keep the readings from the Old Testament in one volume and those from the New Testament in another. There are appropriate portions of Holy Writ to fit the funeral of an old lady or an aged man, for the death of a child, or the tragedy that has fallen at noonday. The sympathetic word whether from the Psalms or from the words of Jesus can easily be found in this book when preparing for the funeral.

Poetry is always helpful when one is called upon to say a word of comfort at a funeral. But when one looks over a long line of books of poetry on the library shelf, it is hard to find what is needed at short notice, and then it must be copied for use in the service. In this book of poetry the pages are uniform with those of the scripture books. There is a great well of material to draw from in selection of poetry. In my books this has been taken from many of the ancients as well as the modern poets. The master poets have been able to say many comforting things that we may never be able to say, but when we read them from the funeral pulpit they still have life and hope for the bereaved. My selections have been made over many years of reading and are all indexed for ready reference. At present there are two full volumes on this shelf of poetry. This quotable poetry is useful for many other occasions as well as funerals.

There is so much prose that one would like to use, but sometimes there is no way of finding what you might faintly remember having read some time in the past. After reading something that is quotable I copy it in my notebook. To each of these quotations a heading or title is given for the index file, then the right saying is easily found when needed. These quotations are usually short, but should be complete.

The next volume on the shelf is of illustrations. These are from stories found in reading and in every-day life. The latter is the best source of illustration for me. It may be something heard from a friend, an experience in the pastorate, or from other sources, but it is all recorded in this book for future use. This is the most valuable illustration book I have.

Then last of all on this bookshelf is the book of short sermon suggestions or outlines. These are all written so they may be changed at a moment's notice, or different interpretations put upon them, and in every case made to fit the particular occasion.

With this little shelf of seven or eight books I can soon be ready for the emergency call. A reading from the scripture, one or two poems, perhaps a prose quotation, an illustration, and the right outline prepares me for the service. When I pass from the scene of action and my library is disposed of these books will probably be consigned to the fire, but in the meantime they have kept me out of the fire many times during my ministry.

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Robert Frost

(From page 13)

Still, novelty has doubtless an attraction.

So God is made to speak to Job, or to Frost, if you wish. A delightful longer poem, replete with gentle irony, sturdy common sense, and the humor of a kind spirit, is "The Literate Farmer and the Planet Venus." Here are a few lines from it:

What's a star doing as big as a baseball?
Between us two it's not a star at all,
It's a new patented electric light.

Mr. Edison comes up in a conversation between the farmer and a caller at his simple home:

The old man argues science cheapened speed.
A good cheap anti-dark is now the need.
Give us a good cheap twenty-four-hour day,
No part of which we'd have to waste, I say,
And who knows where we can't get! Wasting time
In sleep or slowness is the deadly crime.

Is it possible that sleep brutalizes and that getting out of the wrong side of the bed is

The source perhaps of human hate,
And well may be where wars originate.

But Edison says a bed has no right side. And so while chairs and tables will endure, in less than fifty years there will be no such piece of furniture as beds. Otherwise the world cannot be rid of either murder or war.

Modern progress is often said to be inimical to the preacher. Its novelties, its brilliance, its fascination for the populace seem to make his ideas and techniques obsolete, time-worn at best and therefore weakened by familiarity. Let him have reverence for the progressive spirit in man, but also reserve in his judgment of its manifold outcroppings, having no fear that it depletes the essence of the truths he is commissioned to proclaim and uphold. Let him strive to be an accomplished mediator between the new and the old.

IV

Ancient evaluations of life draw from Frost both assent and adventure. Frost is steeped in the classics, Greek, Latin, and Hebrew. While not displaying his wide reading as obviously as does T. S. Eliot, which incidentally is a relief to his readers, yet his less frequent and well chosen literary allusions show him to be familiar with the best that has been said and written about the spirit of man. In his play on Job a brand new, original sermon might be the reward of looking up in a Bible dictionary what is "justice in the case of Segub," a man grievously neglected by preachers who has impressed the poet. Frost has foraged in Biblical pastures that are seldom trodden by the average minister, to the impoverishment of his sermonic barrel.

Ancient evaluations of life have put strength into the mind of the poet; soundness into his judgment; subtle and healing humor into his own poetry; a compelling reserve into his emotions. He believes that ancient evaluations of man as to his real nature and his ideal pursuits are still valid, and that we should assent to them without sophisticated objections or evasions. Already in this article enough quotations have been cited to prove Frost's pre-occupation with the wisdom of the ages, his original, personal response to it, and his refreshing style in interpreting it to his contemporaries.

A preacher is primarily concerned with ancient evaluations of life, in the Old Testament and the New. They are of supreme authority for him. One of the first skills required of him is so to understand them as to make them both interesting and compelling to others under his spiritual care. To observe a poet's skill in doing this stimulates his own zest in this primary function.

This assent to ancient evaluations of life need not curb our adventurous spirit. It does not in Frost. He is not in the least a slave to tradition. Life itself continually invites and enforces adventure both in thought and action. The courageous spirit of Frost sustained him in his long years of neglect as a poet: he was nearly forty before any public recognition came to him. His sojourn in England was a bold venture. He had toiled on a farm without much success, but his spirit remained blithe and forward-looking, judging by his prolific output of poetry. He has peered into the pressing, present situations that science and the machine have created, and has enabled his devotees to look at them with increasing courage. He tells them something that spoils indulgence in any form of melancholy. See "A Masque of Mercy," in which one of the characters says:

. . . I dreamed last night
Someone took curved nail scissors and snipped off
My eyelids so I couldn't shut my eyes
To anything that happened any more.

Only an adventurous man could have created those vivid lines.

Adventure is demanded of a preacher today: in thought and in types of ministrations to the distraught spirit of men. Even to take the ancient evaluations of life into an ultra-modern world and show their relevance to it, calls for adventure, courage, and skill. To do that well, with animation and zeal, one must really have sharp points of sympathy with the modern world which is itself full of adventure in the affairs that captivate it. Devoid of adventure and that sympathy ministers will be like men with a lamp who stand in one place with it because they are afraid of venturing into all dark places with it or doubtful that its light would be welcome or penetrating. Our Lord, the Light of the world, moved freely in the world of His days in the flesh, and He promised to remain in it as a Spirit forever.

The Limitations of Preaching

(From page 10)

sermons and how ignorant they were about the spiritual laws and about prayer. Although all of them had been active in various churches all their lives, only two had ever prayed in public.

As they became more free to speak from their hearts, they began to point out to the minister their real spiritual needs, their hunger for deeper knowledge, and how the hour of worship fell short.

One night the writer was with that group of men for three hours, sharing with them in finding an answer to the question of how to pray. Some weeks later they met again. Then they asked that a sermon be given on how to pray. They helped answer that question; they had an experience together which they could verbalize. When the sermon was preached those men understood it, it had meaning to them, and it was apparent that it was more intelligible and more vital to the others in the congregation.

To face the job of the church on such a comprehensive basis changes the traditional concept of the function of the minister. Preaching then becomes only one of many aspects of his task. The hour of worship may still be considered the heart of his ministry, but it certainly will not constitute a major part of his work.

If there is to be this kind of parish program that achieves a full-guidance ministry, the unit of the church will have to be larger so that adequate leadership can be provided. We must move toward a united church, with perhaps one church in every school district with a staff of several ministers, who have a variety of gifts. This, of course, is the goal and may not achieve fulfillment in the lifetime of most of us. But only as it is achieved can the church become a vital redemptive force not only of individuals but of the community locally and over the world.

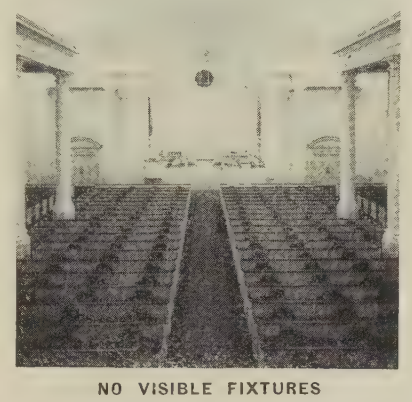
A SURVEY OF CHURCH LIGHTING

That Dim Religious Light

*by Jean Breig**

WHEN I first started to think about church lighting and to inquire into what might or might not make it a problem—some months ago—I read an article written fifteen years ago by Fred Eastman in which he asks "Was your church lighting installed in the horse-and-buggy era? Does it glare at you? Does it fight you or help you seek the presence of God?" I found to my surprise, in almost every case, that architects, pastors, choir leaders, lighting experts, designers all agreed that the same questions might be asked today and answered in the affirmative. Some strides have been made apparently, in these fifteen years, but not enough of them. Many of the people to whom I talked brought up interesting and different slants on church lighting; all stressed its improvement. Here I quote from the remarks of Rev. Andrew Neilly of the Presbyterian Ministers Fund and also of Princeton Presbyterian Church in Philadelphia. In his work, Mr. Neilly travels a good part of the year and has occasion to speak in many different pulpits, in large and small churches. He says:

"Let there be light" ought to be posted in a prominent position on the desk of every architect who plans a church. Enough difficulties can be encountered in building places of worship without making the worshipper feel he has joined the "choir invisible" every time he enters a sanctuary. Undoubtedly the dimness of churches today stems from the old days when the man in the pew could not read! Times have changed! People can read, but many of them have imperfect vision and, for them, good lighting is imperative. Churches need light where it will do the most good, and those are not at all the same places in which a factory or an office needs light. Glaring chandeliers do not belong in churches, but the steps to the sanctuary DO NEED LIGHT. That so many aged saints visit the house of the Lord each week and return with no broken limbs is a major miracle! Light should be and can be an aid to worship. Certainly it should be focused on altar or communion table; it is amazing that often this is not true. And the preacher, if he is worth hearing, is certainly worth seeing! Seeing, in this case, is a large part of believing. So let there be light, more light, better light. The psychology of worship demands it. Children of light expect to see light when they enter their Father's house.



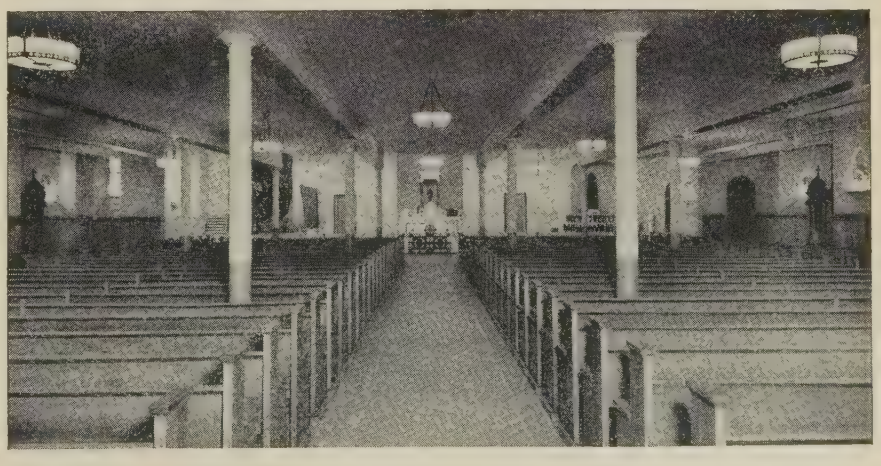
NO VISIBLE FIXTURES

This church is lighted by "down lights." The entire mechanism is above the ceiling. The light is directed to assist the worshipper but there is an absence of decoration. Proponents insist that it frees the worshipper from a common distraction; opponents insist that it leaves the church too barren in appearance.

Many pastors seem to feel as Mr. Neilly does and are interested in the many advances being made by lighting engineers toward a church in which light as well as music, stained glass windows, beautiful fittings and interiors come as aids to the mood of the worshipper. Most agree that church lighting should be soft, warm, conducive to meditation. It must also be so arranged that it complements the general style and architecture of the church.

Dave Connor, young Philadelphia architect, has recently designed a small church and has given a great deal of thought to the problems of church architects as differing from other building experts. Mr. Connor feels that irrespective of the type of building, the most necessary quality that the designer strives for is a religious atmosphere. "The methods of creating it can be many and varied," says Mr. Connor, "and today's churches have both the opportunity and the problems of mechanical heating, air conditioning, indirect lighting and acoustics plus large open glass areas. Many architects today are making an effort to do real creative thinking in the proper use of today's materials to create a religious atmosphere. Lighting fixtures are a particular problem, especially in small churches, because they are costly and maintenance is difficult. There is much opportunity for development of lighting fixtures more suitable to today's needs, especially in indirect lighting. One more thing — it is important that the church entrance be inviting and not formidable."

I think it might be noted here that everyone of the people with whom I talked stressed the lighting of the church entrance — that it be made as bright and welcoming as possible and not a dark, austere spot, uninviting to



Illustration, courtesy Voigt Company

For a flat low ceiling, lighting equipment should be designed accordingly, to achieve proper illumination, decorative balance and symmetry.

*Of Breig Associates, Advertising, Philadelphia, Pennsylvania.

Illustration, courtesy Voigt Company

HARMONY AND EFFICIENCY

The Gothic lanterns in this church are in harmony with the architecture and correctly placed to give the best effect and distribution of illumination.

Illustration, courtesy Voigt Company

INDIRECT FLUORESCENT LIGHTING

This interior is enhanced and the ceiling made an effective part of the edifice by the indirect fluorescent cove illumination provided by lighting units in the arches.

the worshipper. This, certainly, is one place where lighting is of paramount importance and where it can be flexible enough to take various forms at different seasons, whether it be a simple spotlight or some more complicated device.

As one of the church lighting engineers told me, church lighting differs from any other type of lighting installation in that it must take into consideration "atmosphere effect" where a high intensity of light is not required. Present-day practice, he went on, recommends between five and ten foot candles as a good level of illumination for church lighting. It might be mentioned here that many churches no longer have, or very seldom have, evening services in the church building. A majority use their chapels or other auditoriums for the smaller evening gatherings; therefore the lighting problem is resolved into an illumination which is in many instances purely decorative and mood-creating, not an illumination necessary for actual vision except in specific cases in the pulpit, etc.

Proper church lighting should concern itself first with ample light for the worshipper, no matter where he may be in the church, and second with authenticity of design. There are so many good, gifted lighting specialists in all parts of the country that every church lighting job should be individually engineered by a person who actually knows the field. Only an expert can create the proper lighting which will maintain the warmth, dignity and solemnity which each of us seeks and indeed anticipates on entering a church. Warm, soft light, next to music, perhaps, is the most effective tool there is for creating an atmosphere that invites quiet meditation.

To be technical for a moment, it is apparent that the size of the church luminaries will depend on the number which can be conveniently placed in rows in the church which, of course, is predicated on its own particular architectural detail. And the number of rows must be determined by the size of the area to be lighted and the amount of light required in a particular church. Many of the church lanterns furnished by church lighting companies are very beautiful indeed in their intricate detail and design. There are possibilities of variation that are almost endless, but still an expert should be consulted on all technical decisions. Church lanterns can be furnished with a glass or a louver bottom. If a more concentrated downlight is required for a specific spot, a glass reflector encompassing the main source of illumination is indicated. Then additional lights should be provided within the lantern body itself to illuminate the interior of the lantern so as to accentuate the detail of the design.

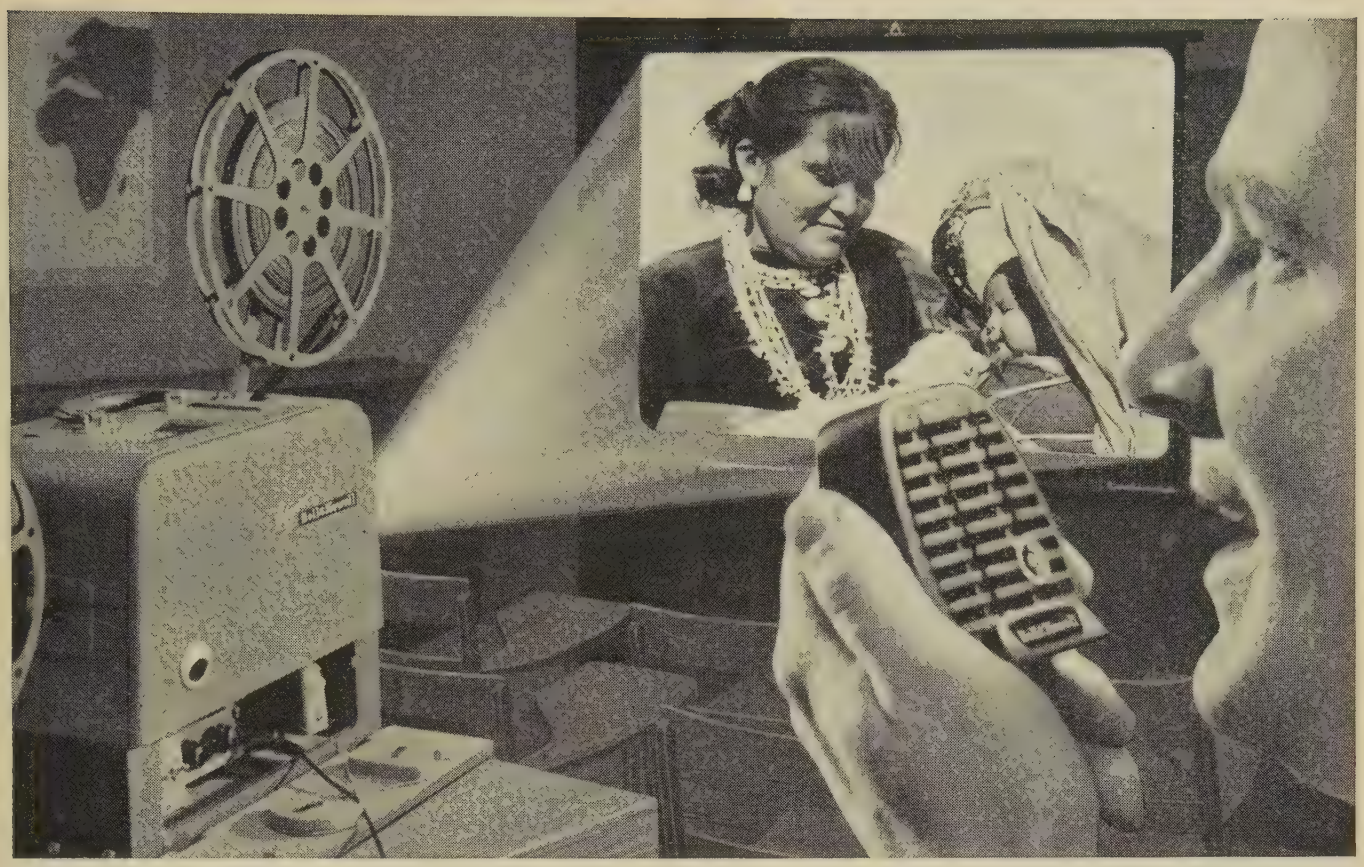
You will agree by this time, I am sure, that as Ellwood De Long of De Long, Lenski and De Long told me, "Church lighting is really a problem, even for an expert and there is much more to it than just the design of the fixtures. Naturally, lighting fixtures should be architecturally in keeping with the church, not only in design, but also in dimensions — at the same time, for a successful installation, the lighting must be so functional that it gives comfortable reading light without glare." And Nicola G. D'Ascenzo of the D'Ascenzo Studios added: "Most churches are not properly lit. The lights in the nave are down where they get in your eyes. Many engineers feel that some form of indirect lighting is best, unless a direct form is used where the source of light is beyond the reach of the eye."

M. W. Terkel of Novelty Lighting Corporation had these pertinent points to make:

One of the most common faults in lighting the church is using exposed lamps either overhead or along the walls of the auditorium. During the sermon, the human eye has a tendency to wander here and there for a point of interest, and is usually caught by the glare of the exposed lamp. We have found from experience that, by installing proper fixtures wired for either two circuits or on a dimmer system, more attentiveness to the sermon is immediately apparent. If the intensity of the auditorium light is reduced by one-third or even one-half during the sermon and the altar is floodlighted with a much greater intensity, the eyes have a tendency to rest there — the sermon has greater meaning. Thoughtful planning can accomplish this effect because the altar area generally has crevices in which supplementary lighting can be installed to highlight the whole area. Reflector fixtures can be mounted on the side walls on either side with swivel socket arrangements for floodlighting or spotlighting as desired.

Mr. Terkel made another point, which seemed to me very well taken, in the matter of fluorescent lighting. He said:

The use of fluorescent lighting fixtures in the main auditorium of the church is not recommended because of the coldness and consequent color loss —generally unsympathetic to the proper



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psychological effect. Fluorescent lighting also aggravates the problem of maintenance for church luminaries. Fluorescent lighting has its own field —and it is a wide one—but we do not feel that it is suitable to church interiors. He added: the selection of finishes and glass is optional in all church lighting, but it should certainly be made to harmonize with the interior decorations of the church. The glass should have a high light transmission factor, yet be dense enough to obscure objectionable hot spots or glare created by the bulbs. The bottom glass panel where used, should have both a high transmission factor as well as good distribution qualities.

One point not yet touched upon here is stressed in an article by an engineer of the Voigt Company in Philadelphia. That is the differences in lighting churches which are ritualistic and those which are not. Certain areas in ritualistic churches must be made to stand out considerably more than in those of other denominations. The Voigt article touches also on the poor lighting—in most churches—of the pulpit area. It says:

Churches neglect to provide attractive lighting upon the pulpit simply because they fear the result will be too theatrical. It is, however, a simple matter to provide attention-compelling illumination without the congregation being aware of its existence. This can be accomplished in various ways. Additional attractiveness all over the church can be obtained by little spots of light and color at judicious points. Even the lectern light can be made a thing of beauty.

Otto Winterich of Winterich's, Cleveland, goes even further in insisting on the aesthetics of lighting to harmonize with the worship facilities.

The lighting requirements of a church may be considered from three aspects, namely, utilitarian, esthetic and the overall psychological effect.

The lighting equipment must be accessible and easy to maintain. It must be as efficient and as reasonable in cost as a good design permits. Wiring must be adequate in capacity and so arranged to permit flexibility of control. The general illumination of the auditorium should be sufficient for reading. In the entrances and minor areas the intensity may be somewhat less. However, the value of the intensity of the light, i.e. foot-candles, is not the item to calculate on. The prime considerations to figure on in church lighting are the effect of the lighting on the architectural treatment and the appropriateness and harmony of design in lighting fixtures.

The church is rich in mysteries and symbolisms, consequently from an esthetics standpoint the lighting of the church might well interpret in a new way the basic principles of illumination. If it be possible to create a new atmosphere and yet retain those qualities of illumination which are known to be good, then the system of lighting will be most effective.

It is often difficult or practically impossible when structures are designed

(Turn to page 44)

Religion Is Good News*

by Floyd Poe

LET me begin with the statement that there is no point to this discussion unless we accept the fact that church publicity in our day is essential to the full performance of its task. I am assuming that the main object of organized religion is to get its message to the minds and hearts of people. This is our first duty. We have faith to believe that this message will do the work if we can get it to humanity. The way we do this changes from age to age, from situation to situation.

The wisdom of the founder of the Christian Church was never more manifest than when he refused to particularize and dealt only with principles. He does not specify, for example, what a man shall or shall not do on the Sabbath day, but lays down the principle that the Sabbath was made for man and not man for the Sabbath. He has no diet chart, presents no vitamin menu, but calls the body the temple.

Now notice his command about the propagation of the gospel—"Go ye into all the world and make disciples." But he did not enter into particulars. No methods were mentioned. Walk, ride into city or country, write scriptures, print books, make pictures, sing hymns, build cathedrals or meeting houses or synagogues—none of this is mentioned. He well knew that different personalities would express themselves in different ways, and he was wise enough to know that any rule he might lay down would not encompass the changes of the far distant future with a variety of opportunities of fulfilling his command. He might have said—"Go ye into all the world and make disciples by whatever means available at any and all times." And this is what he meant since he did not particularize.

What a change has been wrought since we Americans began writing our own history. Our founding fathers had no confusions. They struggled to make a living, they went to church and to an occasional town meeting and this comprised their interests. Life was severe and simple. There were few diversities claiming attention; decisions were not involved; loyalties were few. The preacher was often the schoolmaster as well. Religion was authoritative, not persuasive. There was no department store of emotions where one could go and shop around and select what he wanted to think or believe —he took what was offered for that was all there was on the shelves.

Religion did not advertise—it didn't have to—the church bell was all that was necessary. The town crier was not to get people to church.

How changed is that situation from this which obtains today. It is impossible to even imagine the various claims upon our time and our attention. We cannot conceive of the number of choices and decisions we now have to make. There are thousands of publications, from physical culture all the way to spiritual mysticism. The daily press bombards us out of our complacency with the crazy doings of a crazy world and demands that we evalue each incident. Films continue to invite and entice us with adjectives so lurid that they have almost burnt out their appeal. The radio, sometimes seductive and sometimes blatant, pleads with us to come taste their product.

Television but adds insult to injury as it calls us to make choices. Magazines, pamphleteers, columnists, peripatetic philosphers, religionists, politicians, books, books, "of the making of books there is no end" challenge us. Now all these with the insidious influences of various social pressures are constantly, incessantly, persistently pounding away at us demanding attention and decisions. And this adds up to the fact that determining our loyalties requires repeated studies and evaluations.

The church lives in this sort of a world and it isn't a static world. It could live statically in this sort of a world and not be of the world, but not effectively. As it lives in this sort of a world it must use the methods and techniques of this kind of a world if it would accomplish that whereunto it has been sent. It cannot afford to let the children of this generation be wiser than the children of light. The day is past when the church can be a monastery. It can never do its full duty as a fenced-in reformatory. It must come down from the hilltop and share the

*An address given before members of a church news writers' conference held at Baylor University. The institute held annually is sponsored by the Baptist General Convention of Texas. Dr. Poe, a Presbyterian minister, is a columnist for the "Dallas Morning News" and a radio preacher over Station WFAA.

life of the people of today.

It Must Bring the Atmosphere of the Hilltop With It

There is a missing note in the music of our day unless the church joins the chorus. The church has an influence to bring to bear, an influence which will be absent from the public affairs, unless it avails itself of the opportunities of which all the other agencies are taking advantage.

The church is not a secret society, nor is it a retreat. It might be a sanctuary but not that alone, it must also be a filling station. It is the only redemptive organization in the world. Since this is true the world needs its message—is dangerously poor without it.

Then why doesn't the church use to a much greater extent these modern methods of getting its purpose and program into the minds and hearts of the people?

It is just to pause for a moment and express our appreciation of the cooperation of radio and press with the church. It is generally recognized that this southwest section of the United States is most religious. More church news is published daily in our daily and weekly papers than appear in other sections. But church news is small compared with other interests. Why is this so?

Perhaps one difficulty lies in the fact that the press and the pulpit do not have the same values. Most any daily paper will have from two to ten pages of sports news, and all our larger dailies have entire sections for the women. More than likely the press would answer—"That is the way the public wants it." Why the public wants it that way is something else. The influence the press has in creating this "want" of the public is worth serious study. Why will 75,000 people go to a football game and sit in the rain for three hours? Is it because of the inherent attraction of the game or because the press has beaten the tom toms, and blown the bugles until enthusiasm runs wild? Does the press determine the opinions and interests of the public or does it have its ear to the ground and only reflect the mind of the crowd? Quite often the press leads us in our thinking and conclusions—but sometimes we are as balky as a Texas mule, refusing to go along.

The press seldom ignores the requests of preachers and churches for recognition. Most announcements and stories are published. Then why don't we feed the daily papers more religious news? Some preachers think that they and their churches do not need publicity—they are important enough in their own selves. Some think it is poor taste

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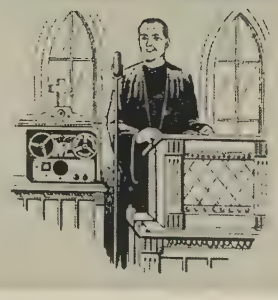

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to have their work portrayed in the papers—something like talking about your intimate home life. Some are afraid of what their brethren will say—"What pull has he with that paper?" None covets to be known as a publicity hound. "There comes the Rev. Mr. So and So, what is it now?"

In some way or other pulpit, radio and press must agree on moral and cultural and spiritual values. It doesn't take a second thought for us to know that we rise or fall together. We insist on the separation of church and state, and well we may, but freedom of press and freedom of religion are all tied up in the same package. Enemies of democracy first try to throttle pulpit and press. We are the same family. Neither should condescend to the other. If Communism has accomplished one good thing it has shown the world that free publicity and free religion are its mortal enemies. Church and press must not only stand together, they must stand for each other. Stand by and stand for. Whoever hurts the one hurts the other—each must come to the help of the other. I like the spirit of those Lake Charles, Louisiana, preachers. The local papers exposed a bad gambling situation and proved that the law enforcement officers were more than winking at it. The grand jury agreed. Then these officers had these four editors arrested and put in jail for defamation of character. Now notice. The preachers rose up and demanded to be put in jail along with the newspaper men. One of them put a big padlock on his church door illustrating what was happening to free speech. Another went into his pulpit and placed chains about the pulpit and about himself. This was what was happening to the community and this was the response of the church. An Idaho minister supported the local press and drove gambling out of town. A padlocked pulpit and a persecuted press keep company together.

Religion Is News

Since this relationship is such an interdependent one it becomes essential that we cooperate. Again I say, we must have the same set of values. I am convinced that there are a vast majority of readers who would be interested in the work of the church and of its agencies. I believe that we have again come upon a time when the public is interested in religion.

A few months ago Norman Vincent Peale, who has a syndicated sermonette in 100 papers across the country, was brought to Dallas for an address. Five thousand people packed that great auditorium and 7,000 were turned away, and so the Dallas *Morning News* is again bringing this distinguished clergyman to Dallas and this time he will be heard in the Cotton Bowl, seating not 5,000 but 75,000.

Dr. Frank Mead of the Fleming H. Revell Company publishing house said at a recent luncheon in Dallas that there was a decided turn to religious books in the public's reading. In a recent letter from Mr. Harry Withers, executive editor of the Dallas *Morning News*, he says:

"Most newspapermen have come to realize that since World War II there has been a growing demand from readers for some news content that feeds their spiritual needs.

"As you know, we use Norman Peale on Sunday and your column three days a week. Both rate high in reader popularity.

"We also have increased the ratio of religious to total news content appreciatively and use one of our best men to cover news of local churches.

"With crime, war, traffic deaths, polio, corrupt politics and family strife demanding space, our columns would be intolerably sordid if they were not balanced by some account of the humanitarian activities man engages in day in and day out.

"No single feature we have ever published evoked a wider response than *The Immortal Story* written by Felix McKnight and published on our first page three or four years ago during Holy Week. Newspapers in many other cities reprinted the series the following Easter.

"I don't know what sort of speech you are going to make at Baylor, but if it seems proper to do I think you would be safe in saying that American newspapers generally rate church and religious news more highly than they have in your lifetime."

This same competent editor, in speaking to a school of journalism, said:

"No newspaperman discounts the importance of religious news in a metropolitan daily (this is more true in small towns). There are 500 churches in Dallas with a total membership, active and inactive, of more than 300,000. No other group contains such a large audience."

He continues to say, "The only safe and sensible rule is to treat religious news as we treat other types of news. It must be interesting, it must have some public interest, and it must be in good taste."

Avoid These Things

There are other angles which may cause a newspaper not to publish some item to which attention is called. Nothing which will lay the paper liable to lawsuits can be published. Denominational dogmatism cannot be aired. As an illustration of that let me cite an example: A certain Dallas minister came to a Dallas daily with the following announcement:

"The Rev. Mr. So and So will preach on Why I left the Roman Catholic priesthood and became a minister in the ———— Church."

The paper refused to publish the announcement in that form, saying that it was not in good form or taste. The clergyman was deeply affronted and made some unkind remarks about freedom of the press, etc. He was told that if he wanted to say what was in his announcement he could buy space and on his own responsibility advertise it.

On the radio I was told at one time that I would have to desist from my broadsides against the liquor traffic as such. When I resented this and wanted to know why, I was told that if I was given freedom to talk against the liquor traffic that the radio would have to permit the liquor business similar time to present their side of the question and I certainly did not want that.

Neither press nor radio are open forums for debates on religious peculiarities or separatisms. When I first began my radio broadcasts I selected hymns without regard to copyright—but was quickly told that my hymn selections would have to be cleared through the office to prevent the station being sued for infringement.

But none of this should prevent the church from supplying radio and press with interesting news. Think what a field! Weddings, funerals, church worship services, conventions, interdenominational meetings of all kind, mission enterprises, starting of nurseries, day schools, clinics, old folks homes, orphan homes, new books, great music, new buildings, gifts of chapels, organs, windows, support of community enterprises, church colleges, visiting dignitaries—what a field of news!

Now I am glad to say that in the use of publicity the church is making progress. Some of the most important publishing houses in this country are owned and controlled by churches. More religious books and publications are being read today than ever before. In a very short time a small magazine—*Guideposts*—has 300,000 circulation and expects 500,000 soon. The finest bookstores in America are church plants. Every important denomination has its press and its weekly paper, some more than one. Some churches have their own radio stations, like the Southern Baptist, and some local churches have both their own radio and paper. Some local churches buy time for their serv-

(Turn to page 22)

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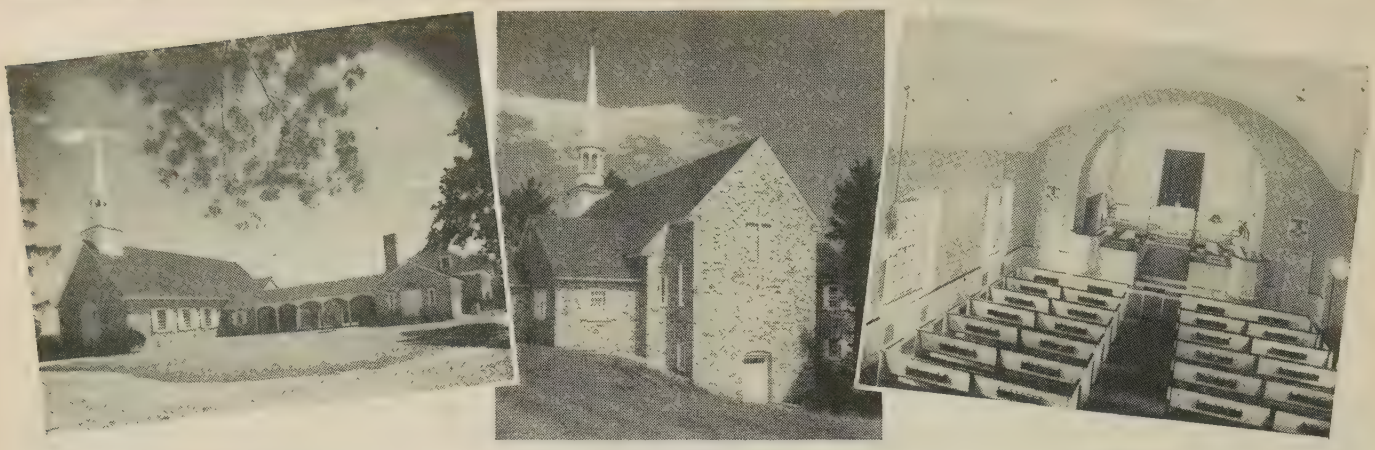


Photographs by Jacob Stelman

SAINT CHRISTOPHER'S PROTESTANT EPISCOPAL CHURCH, GLADWYNE, PENNSYLVANIA

Church Architectural Guild Likes This Church

AT its annual meeting in Chicago last January the Church Architectural Guild selected Saint Christopher's Episcopal Church, Gladwyne, Pennsylvania for its first place award for a church seating 350 or less. Philadelphia architects, Kneedler, Mirick & Zantzinger took advantage of every opportunity to preserve historic traditions and to adapt the building to harmonize with the local topography.

Gladwyne is a suburban community of Philadelphia, Pennsylvania. It is in the center of a section with many churches dating from the earliest founding of America. The traditional church architecture of the area is Georgian with masonry construction. Field stone was usually used. These traditions have been combined in this building.

The church was fortunate in the land site. It is an old estate. The house had been burned but the stone barn remained. This has been expanded and made into the educational unit of the new church. The new walls have been builded of field stone and ledge rock and have followed close in style the stone building of the area.

Included in the estate was an abandoned stone quarry which had been transformed into a rock garden. This quarry has now been developed into an open air amphitheater for use in the warm months of the year. Ample automobile parking space is available and those who park their cars have access to the church through the door shown in the center picture. The clear glass in the windows of the nave give a view of the gnarled apple trees of the old orchard.

Careful attention has been given to every detail. The interior walls are beige color accented by white woodwork. Natural walnut is used for pew backs and chair rails. The dossal curtain is made of deep rose colored brocade. The floor under the pews is cork tile. The aisles are waxed flagstone.

The educational rooms are heated with radiant floor panels; the church itself has a modern forced air system.

The entire cost of the church including furnishings, driveway, amphitheater, landscaping and architects' fee, totalled $170,000.

Religion Is Good News

(From page 20)

ices. In some cities free time is given. Some stations select their own minister and give his time freely to the public.

As rapidly as feasible the church is beginning to use the modern methods of publicity. Naturally this will be abused and good taste will suffer, but this is a free country and who is altogether right and who is entirely wrong? In all this there is only one conclusion—a free press and a free pulpit must cooperate, for united we stand and divided we fall.

I have now come to the most important thing, a thing which must inevitably follow. I have already said that pulpit, press, radio must have the same moral standards and values. They must recognize that there are certain moralities that are as eternal as truth itself. These standards are essential to civilized society. If we do not endorse and support them chaos will follow.

Let me say that no evil can flourish if press, pulpit, radio expose and oppose it. Like bugs under a log, when the log is rolled over and the sunlight shines upon them the bugs must hurriedly run for other shelter to get out of sight.

Evil cannot stand publicity. There is something fundamentally right in society that is against wrong. Wrong cannot count on public approval. It fears public opinion.

What a challenge and what an opportunity for us!

If all our publicity channels were wide open and unobstructed the water of our public welfare would flow clear and wholesome and the drinking of it would be for the healing of the nation.

PRESBYTERIAN UNION PLAN ADVANCES

Cincinnati, Ohio—A plan of union of the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. (Southern), and the United Presbyterian Church was approved by special representative groups of the three denominations, separately and jointly, at a three-day meeting here.

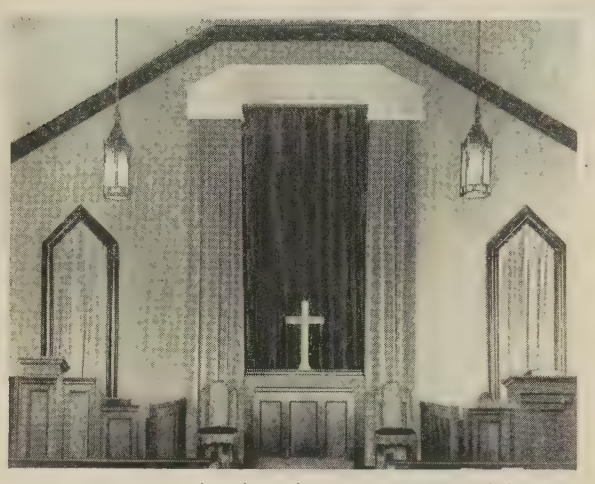
The new Church, if and when union is completely realized, will be known as the Presbyterian Church of the United States. The Presbyterian Church in the U.S.A. has 2,500,000 communicants; the Presbyterian Church in the U.S., 700,000, and the United Presbyterian Church, 210,000.

Some details of the union are yet to be worked out, but the general plan was endorsed at the meeting, attended by 60 top officials of the churches.

The plan was considered at the conference here sentence by sentence. Both the constitution and the agreement on concurrent declarations were approved. The constitution includes a Confession of Faith, Larger and Shorter Catechisms, book of church order, directory for worship, and book of discipline.

—RNS

BEFORE . . . *No provision for altar and cross, improper lighting, outmoded seating, misplaced pulpit and bare unattractive interior.*



AFTER . . . *Direction of nave relocated, divided chancel with altar and cross dominant feature, new pews, illumination, carpeting and painted decoration.*

A SMALL CHURCH REDESIGNS FOR WORSHIP

RECENTLY . . . The United Presbyterian Church, Bergholz, Ohio, with a membership of only 85, completed an improvement program dedicated to making their church interior worshipful in function and furnishing.

THIS PROGRAM began with a sincere congregational desire for a truly religious atmosphere in their church. They are most gratified with the results.

SUCH CHANGES must start with a sincere desire and sound planning with a thorough understanding of Christian history and tradition. We shall be pleased to help your congregation redesign, remodel and redecorate their church . . . economically and practically.

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THE STORY OF CONSCIENCE FARM

It Pays Not to Use Tobacco

by William H. Leach

IT was one of those uncertain engagements we all make at times. I had been lecturing in a divinity school in North Carolina. A telephone call came to speak at a church in a town some twenty miles away. It might be a small, unpainted rural church. On the other hand it was always possible that it might be a prosperous congregation. Anyway, I was to be picked up and returned the next morning to the dormitory.

The automobile arrived in time and brought my first disillusionment. The car was one of the high price makes such as a preacher many times admires but seldom owns. The driver was a prosperous looking individual in his middle fifties. With much self assurance he introduced himself and escorted me to the car.

"You're a Presbyterian minister," he volunteered as we left the town.

"That's right," I retorted.

"I am a Methodist preacher," he said.

This startled me. My astonishment pleased him.

"Yes, I am still a Methodist preacher. I don't work at it. I did up to a few years ago. Now I am a farmer. Own a hundred and fifty acres of the best land in the county.

"Tobacco?"

"No sir; no tobacco for me. I have been a non-user of tobacco all my life."

"Yet you are a Methodist minister. From the contacts I have made in North Carolina I thought there must be some requirement that a man must smoke before he is ordained."

"Not me," he replied. "And that is the most important decision of my life. We have some time before we reach Conscience Farm. I would like to tell you my experience. It is one of those strange things which God causes to take place with men and women of deep moral convictions."

"Go on," I told him.

"I was one of four children. Three boys and one girl. My grandfather owned a tobacco farm which my father inherited. Father had his pipe. My brothers took to cigarettes. Even my sister has your qualification for ministry. Everyone except me. I detested the weed and at a very early year reached a deep conviction that the use of tobacco was morally wrong. I even wrote up north and got Yankee literature about the evils of smoking. I tried to find some Bible condemnation of smoking. That proved a little difficult, however.

"When I decided to be a preacher my father told me that it took a burden off his mind. He was afraid that I would want to run the farm and that would bring a conflict with my conscience. Tobacco was about the one thing which we could produce on our land. I agreed with him, but I had little thought that I would ever want to run a farm."

About this time we came into a turn in the road and a beautiful house came in view. A little back from it was a splendid farm with the name

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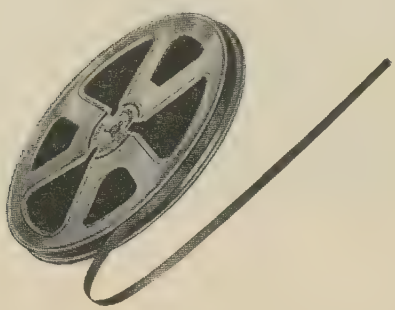

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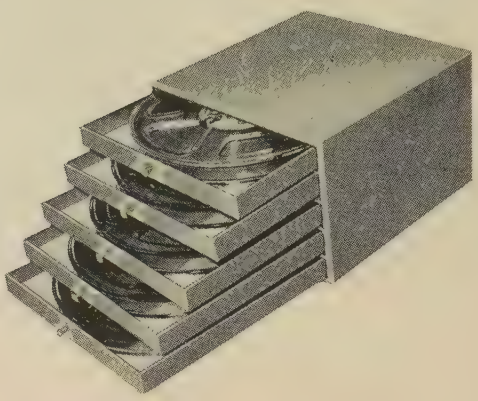

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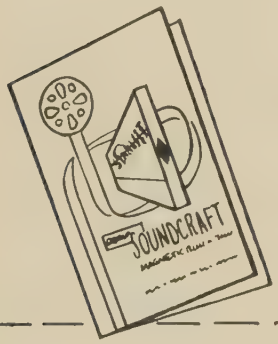

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"Conscience Farm" painted on its front.

"There it is," he said. "Conscience Farm." "The farm that has prospered because of my no-tobacco conscience. If you don't mind I would like to tell you the rest of the story before we drive in."

"Fine," said I. "There must be some connection between your anti-tobacco conviction and the name of the farm."

"There surely is," he replied. "My entire prosperity came as my conscience was vindicated."

"You see when my father died I inherited the farm. My other brothers preferred cash as they were well established. So, I became a farmer. My first problem was a matter of conscience. How could I with all of my opposition to smoking operate a tobacco farm? My wife did not agree with me. That's the reason I would rather tell the story out here. She insisted that tobacco farming was a business and really had no connection with a puritan conscience. But I could not take that easy attitude. Tobacco hating had become a part of my religious faith.

"Despite her scorn I went ahead with my plans. I planned to have a few cows but give most of the soil to corn and sweet potatoes. Neighbors laughed at me. When I went to church they started their arguments. They insisted that if God had intended that land to raise corn and yams he would have made the soil of a different composition. But I felt that God was more interested in human morale than soil.

"Many times that first year I thought they might be justified. We didn't get much corn and the little we did get didn't bring much money. Potatoes were about as bad. I wondered how we would live through the winter and thought I might have to take a church again, just preach winters. Then one February when the sky was dark and my morale still darker, it happened. God spoke."

"You mean that you had a revelation?"

"Not exactly but it was God talking all right. It came through the post office. It was a letter from the Agricultural Department. In the envelope was also a check for $1300. Think of that. Why the check? The letter said it was because I had restricted the production of tobacco. But I know that I got the money because I was true to my conscience.

"Well, that check started things going right. We painted the buildings. Then we gave the farm the name of 'Conscience Farm'. My wife still does not like the name. I had money enough to invest in fertilizer and to hire some help I needed. Soon the land began to produce. Since then things have been different. It all came about because of my conscience. It pays not to use tobacco."

His wife met me at the door and we entered a well furnished home with every evidence of prosperity. My driver was putting the car into the garage.

"Welcome to Conscience Farm," she said.

I thought that I detected some cynicism in the way she pronounced the words.

"I am sure that my husband has told you about the name," she said. "If you happen to use tobacco I think it might be wise to confine your smoking to your own room."

Well, that was his story. It made an impression upon me. I can still see the well dressed farmer and his expensive car. I think that may be one of the reasons why through the years I have resisted tobacco. Perhaps some day I will get a check. It should be a substantial one for I not alone have grown no tobacco, but no corn, no cotton, no wheat and practically no lawn grass.

Let's wait and see.

WHAT WILL THE MINISTER WEAR?

Let Him Look Like a Minister

*by Jans J. Vander Graff**

On the matter of the minister's dress, denominational tradition and local practice play a large part. Next month we will present a paper which argues with considerable logic informality in personal and professional habit.

THE late Bishop Edwin H. Hughes, God's own messenger, once told us that he could tell a minister or priest anywhere—and they didn't have to wear a back entrance collar. Knowing Bishop Hughes, I believe this to be true, but most of us do not have this uncanny capacity. In some respects I envy my brethren of the Roman Catholic and other liturgical churches. Their garb immediately sets them apart as a clergyman and sets up the solemn mood of religion in any situation. Their lay people have long been trained to reverence the office proclaimed by the garb. They enjoy a prestige through this tradition-buttressed environment which no Protestant clergyman can boast. We do not even have an acceptable substitute.

At a recent funeral, at which I had been asked to officiate, I was called to the main entrance by the director who had noticed a man come in whom he thought to be a minister. Thinking I might like to welcome him and possibly extend him some professional courtesy, he called me over. The man was dressed in a dark pin striped suit with a matching tie, black shoes and socks and carried a black leather-bound Bible. He was, we found, a minister of the Nazarene Church, where members of the bereaved family attended. Later I asked the director why he thought the Rev. Mr. Blank was a clergyman. Of course you know the answer—the man carried a Bible.

I was still in military service stationed at a General Hospital in a western suburb of Chicago when a fateful train wreck occurred on one of the main lines near Napierville, Illinois. I procured military transportation as soon as possible, only to find that hundreds of people were already being held back by police manned ropes and other efforts. As soon as the police spotted the cross on my tunic, they begged me to get in and help, in my capacity as a minister, the pinned and dying passengers. They did not ask me what church I represented nor whether I was Catholic or Protestant. Later I learned that local clergymen were held back and even told to "go peddle your papers." The police would not believe that these men, dressed in business suits or in sport clothes, were clergymen. They could not afford to believe them. Later a chagrined policeman said to one of them, "Well, why in—didn't you carry a Bible or something?"

Not many months ago I was asked to a home where the couple were having marital difficulties. The wife was home alone and she poured out her heart about their new troubles. Just as I was leaving the house, I was met on the steps by the irate husband. He soon cooled when he saw it was his pastor, and told me the kindly gossiper next door had telephoned him that *a man* (thanks) was visiting his wife—and in broad daylight too, and she thought he would like to know. He did and he

*Minister, St. Paul's Methodist Church, Stevens Point, Wisconsin.

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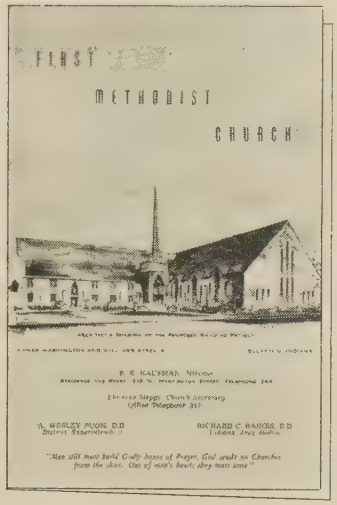

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came home fast. Both his face and mine were red. Dr. Harold Roupp, who taught me much at Boston University School of Theology, often said, "Never moralize the obvious," but I cannot help but say that this sort of thing would not have happened if I had looked the part of a clergyman.

My student associate parked his car on the side street beside his lodging for many months. One morning he had a nice red ticket which means $5 in our town. We debated a long time whether he should pay the fine or take a chance and fight his case. As a matter of jest I suggested he wear a Geneva collar and clerical vest and visit the sergeant's desk, which he did. In almost no time he was back, all smiles. His only retort was, "It worked." I was glad on two scores. He saved his hard earned, much needed five, and I had again proved my point about the power of the garb.

A parishioner of mine was sent to the state prison in a distant city. I traveled there to visit with him and assure him of our continued concern. At the main prison office, where I arrived at 1:30 p.m., I was told to wait and the prisoner would be brought to me. I finally went home at 6 o'clock, still not having seen the man. A few weeks later I happened to be in the city on other business and again visited the prison office. This time I was dressed in clerical black garb and collar. In fifteen minutes, my parishioner was ushered into the room and I was given every courtesy.

Two years of my ministry were spent in a city where the State Women's Prison is located and I took my turn at mid-week services and Bible study classes within the fence. Every door was opened to me and every prisoner available for consultation upon my request — when dressed as a clergyman. My requests were spurned or carried to a higher eschelon, with much delay of time, when dressed in a sack or business suit.

What should a minister wear? The evangelical minister is still free to think for himself, so I believe the answer to be "what he pleases." There is no argument for dark suits except that tradition decrees it, and that tradition began with the first "Protestant," Martin Luther. He had broken all rules and had burned his bridges. He had to lay aside the priestly garments, so he had a black suit made—and wore it except when at priestly duties.

If a minister feels at ease and comfortable in a Geneva collar, and believes he can do better work among his fellowmen in one, he should wear it. I feel that there is a certain virtue in being set apart as a "man of the cloth." This assurance grew on me as I wore the cross as a military chaplain for almost five years. We were always known as "chaplain," and as such always on duty and always available. It was good. When I became a civilian I again became "Revrunt So and So" and lost any distinguishing mark.

I notice that the commercial world is informing everyone. We know the doctor on duty, the nurse, the milkman, gas station attendant, mailman, railroad conductor and the policeman. They take me, a clergyman, dressed in T shirt and slacks, as the reporter for the local paper.

Vestments in the Pulpit

I feel that a minister should not only be set apart by a distinctive garb in general parish work, but also in the pulpit. Especially in our recent turn and return to a liturgical and formal mode of worship, the minister should wear some form of vestments. The early American Protestants protested against not only the vesting of the clergyman, but also in the appearance of a cross in the church. The cross has been returned to its rightful place, why not the vestments?

There are many things that enter into the decision of what to wear in the pulpit; among them local tradition and architecture of a specific church. If it is deemed best not to wear a robe in the pulpit for one reason or another, at least the middle of the road can be followed. The cutaway, the legal heir of the traditional Prince Albert coat, can be correctly worn in any architecture and tradition.

Although there are many types of robes from which to choose, I believe the Geneva gown, the outgrowth of the outdoor costume of the early priests, to be the best suited for the Protestant clergyman. This is in preference to the academic robe which is very similar, in fact, most parishioners do not know the difference.

Although I have a gown to which the degree bars have been added, I feel the practice to be in vain and unworthy of the minister's call to humility. I am sure there is no rule against the wearing of degree hood at worship, but it seems to me that their place is in an academic procession or at a particular festival service such as Christmas Eve Midnight or at a gala wedding.

Velvet trimmed panels on the Geneva or John Wesley style robes are an attractive addition whether on wishes to wear a stole or not. There may be those who wish to wear the standing collar at times. A separate gown need not be kept on hand but a rabat, such as is worn with a clerical collar will suffice, or, if you own an academic gown, a cassock front may be snapped into place.

This forms an ecclesiastical appearing pulpit attire and one we feel will be used more and more as we move forward in our return to ritual and formal worship.

Much can be said for proper pulpit vestments, and there is much religious tradition to support the practice. The pulpit ministry is the most conspicuous of the Protestant clergyman's activities. When he puts on his gown, he is no longer "John Jones, preacher in charge," he is minister about his priestly business. When he leaves his sanctuary and removes his robe, he again becomes John Jones. The individuality of his dress and the physical proportions of his body are concealed underneath the folds of his robe. This is good.

I believe that some adherence to the colors of the liturgical year enhance the worship service and lend meaning to certain acts of worship, so I like to wear a stole that is in keeping. The altar cloth, the pulpit antependia and the minister's stole are all the same color. Green for Epiphany, white for Christmas, black for Good Friday, etc. This practice also gives reason for bringing color and variety to an otherwise dull and drab sanctuary, and ours is unusually drab. (Akron style).

CLERGY URGE VOTERS TO RETAIN MUNICIPAL LIQUOR STORE

Robbinsdale, Minnesota—Six Protestant ministers and a Roman Catholic priest have joined here to urge that voters of this Minneapolis suburb retain their municipally-owned liquor store.

In a joint letter to the city's weekly newspaper, they wrote:

"We are against liquor as a beverage, but feel that in this particular issue it is better to have one place, properly regulated, and under control, than a larger number, possibly ten, scattered about the community, with almost certain outside money and vicious influence working its way in.

"A weakened control through scattered outlets, with lesser income to pay for increased liquor casualties and law enforcement, is bad business.

"From a moral standpoint, which is our chief concern, we feel that one outlet without advertisement or special attractions is a far better situation for young and old than hard liquor places all over town.

"Involved here is a very important social problem. We recommend retaining the present arrangement. Vote without fail."

—RNS

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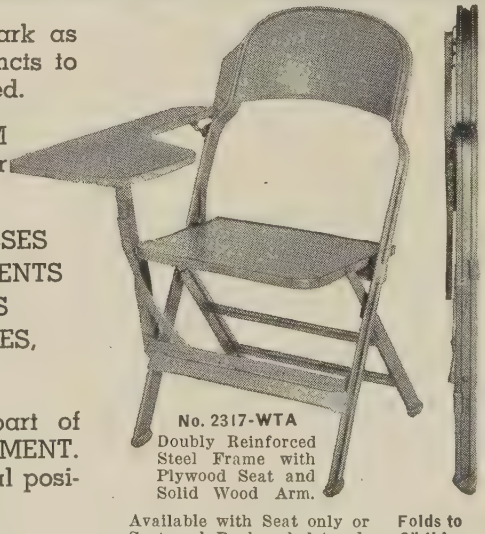

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TO IMPROVE PULPIT DICTION

The Style of the Spoken Word

*by John Edward Lantz**

STYLE is the consummate art of putting words together effectively and harmoniously. Effectiveness insures an accurate relaying of the message and harmony a pleasing rhythm to the ear. Style includes both composition and rhythm in a manner that is uniquely personal. A person's style is his own method of individual expression and communication. As Comte de Buffon said in his *Discourse on Style*, "Style is simply the order and movement a man gives to his thoughts."†

Criticize a person's style and you criticize his very soul. But the truth remains that a person can improve his soul, and he can also refine his speaking and writing style. Basic in desirable style are the three traditional elements of unity, coherence, and emphasis, each of which a person can study and consciously utilize to improve his own method of putting words together.

Unity

Unity of purpose, of thought, and of mood—the three basic unities—are all essential as qualities of effective style. To test the steady progression of purpose, thought, and mood (feeling) is one of the best ways of measuring the unity in any piece of oral or written material. Any speaker who carefully selects his general and specific purposes, and who develops his speech according to them, will necessarily develop these three unities. Clearness is a by-product of unity. It is highly desirable, in fact absolutely necessary to good style. The listener must be able to follow easily the thought of the speaker. Clearness is often labeled as perpescuity and is achieved largely as a result of unity, but partly also as a result of emphasis, coherence, economy, interest and variety.

Emphasis

Emphasis is gained in two ways, by position and by delivery time. Position has to do with the location of the idea to be emphasized, whether it is placed first, middle, or last, while delivery time (space in writing) naturally implies that the more time given to the discussion of an idea or topic, the more it will be emphasized since attention will be focused upon it longer.

Coherence

Coherence is the skeletal quality of a speech — its ability to hold together. Coherence necessitates a consistent overall outline with the various sections closely knit together with smooth, but strong connective and transitional sentences. The transitional sentences should carry over the train of thought easily from one unit to the next.

Many contemporary sermons have no consistent, overall pattern to hold them together. They are like jellyfishes — without skeletons. They have little to bind them together. Present-day sermons are generally weakest at the point of outlining, so far as structure is concerned. A good framework in a sermon does more to achieve coherence than any other one factor, since it provides a definite sequence of order. Effective transitional sentences are next in importance.

Interest

Interestingness is an indispensable quality of good style. Above all else, material must be of interest or it will not be listened to. Interestingness is attained partly by the selection of material. It deals with topics that are significant to the congregation, remembering of course that what is of interest to one person may not necessarily be of interest to another. Interesting material is concrete and convincing, vital and significant.

Interestingness is also attained by vividness. The use of concrete, picturesque words, especially active verbs, tends to create a live style. The use of too many empty connective words and of those with affixes (prefixes and suffixes) tends to destroy vividness and therefore should be avoided. Familiar, concrete, Anglo-Saxon words are preferable to unfamiliar, abstract, Latin words. The use of illustrations, especially many references to people, also make for interest, concreteness, and vividness.

Economy

Economy of effort is an important characteristic of desirable style. The principle of economy was stated and advocated by Herbert Spencer during the nineteenth century in his book *The Philosophy of Style*. The principle is properly regarded as a contribution to literary theory and has great significance for the speaker in the church.

Spencer's contention is that a speaker should present his ideas in such a manner that they may be apprehended with the least possible amount of mental effort. A listener has but a limited amount of mental energy available at any particular moment. A part of this energy must be consumed in understanding the language itself. Hence, only a part is left to think through the meaning and application of what is being said. To the extent a speaker can save the energy of a listener by making the language easy for him to understand and by presenting his ideas in such manner and sequence that they may be easily comprehended, to that extent he saves the energy of his listener and thus helps to assure effective communication.

The speaker in the church should think in terms of economizing the attention and energy of the congregation if he would serve them well. This does not mean that he should speak in abstract philosophical terms. Far from it. Nor does it mean his style should be bare and without illustrations and furbishings to establish and maintain his desired mood, as well as to convey his intellectual truth. He should use words, illustrations, and thought patterns which are familiar to his listeners and arrange his ideas in such a manner that they can be easily comprehended and remembered. Rudolf Flesch gives many valid pointers on using meaningful words in his book *The Art of Plain Talk*. The use of words as he and Spencer recommend them, go far toward helping speakers achieve economy of style.

Variety

Variety is another quality of good style. Variety in the presentation of material tends to make it interesting and thus helps to hold the attention of the congregation. Short sentences should be alternated with long ones, simple with compound and complex, and loose with periodic. The longer the dis-

*Minister, Lowell Heights Methodist Church, South Bend, Indiana, Professor of Speech, Salvation Army College, Chicago, Illinois.

†Fulcher, Paul M., "Foundations of Style," page 47.

ANOTHER LAWSON ASSOCIATES SUCCESS...

Architect's view of Grace Lutheran Church, Pottstown, Pennsylvania, as it will be after development with funds pledged in a fund-raising campaign planned and directed by Lawson Associates, Inc. The Pastor: Reverend Edgar S. Brown, Jr. The architect: T. Norman Mansell, Philadelphia.

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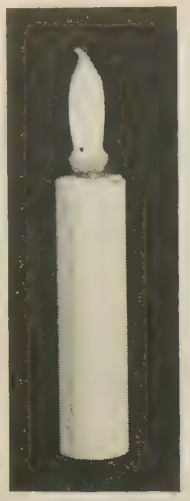

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course, the more digressions should be introduced for the sake of adding variety and thereby of maintaining interest. The items providing variety should never be introduced so abruptly that they disrupt the unity of the speech, for even digressions should be related at least remotely to the main theme. All the elements of variety should belong to the general framework of a speech, just as all the various parts of a body belong to it.

The sermons of the famous French Catholic preacher Bossuet provide excellent material for studying variety, especially as it pertains to sentence length. His sentences vary in length much as those of Beecher's, except that his sentences became longer and longer as he got further and further along with his discourse. In his famous funeral oration on the Prince de Conde, the average length of sentences in the first paragraph is thirty-eight words while the average for the last is fifty-nine. These sentences are twice as long as the standard today, but they do indicate a certain crescendo of mood and sentence length.

The style of Bossuet's sermons is periodic and direct, often direct to the extent of making references to specific individuals during the delivery of his discourse. His funeral orations are more highly polished in rhetorical correctness, and consequently less direct than his ordinary sermons. He always did best when dealing with the great subjects in which he felt free to give his imagination and voice full sway. He delighted in touching the heart of his auditors to the extent of bringing tears. He never lost sight of his purpose even in preaching to the court. The great church fathers rather than his own contemporaries served as his models. St. Augustine was his favorite. He claimed that there was nothing so essential to the mastery of style as a complete understanding of the subject treated and the possession of wide knowledge.

The fourth chapter of the Gospel of John is said to be superb as an example of good style. This is the chapter describing Jesus at the well conversing with the woman of Samaria. Dr. Frank Laubach asserted in one of his lectures at Scarritt College that this chapter could be translated into any language or dialect in the world and be understood by all the various types of readers. Only those words are included which can be comprehended by all classes of people, and they are put together in such a way as to be meaningful to everyone. The chapter has clarity, vividness, variety, and many other qualities of desirable style.

In fact, the entire Gospel of John is

For An Age of Change To Youth

*by L. Victor Cleveland**

"It is an age of change!" new seers would say;
The Twentieth Century is the world's New Day!
Let's cast away the old things, and the past;
It is the new, the modern, that will last!
But tell me, shall the boat discard the keel?
Or transportation throw away the wheel?
Say, would you care to cast away the sun?
Or, without air, how far would sprinters run?
And could you find some power below—above—
To take the place of good old mother love?
Old-fashioned manners ought to be no more?
Nor lonely travelers find a friendly door?
What would you throw away—perhaps your hope?
Or would it be your faith? What's the "new dope"?
Are we at last all through with honesty?
Can we ignore the thought, "eternity"?
In such an age when *mind* great science frees,
Would it be best to sail uncharted seas?
The compass and the stars, can we toss out?
And good old common sense, and honest doubt?
An age of propaganda—is that best?
Should we reject plain truth and careful test?
In life's great trials, and the "final hour,"
Should we eliminate all Supreme Power?
You'd alter sleep, or beating of a heart?
Or highest purpose? Value in the mart?
You see, this verse could ramble on and on—
Would joy increase if home—school—church—were gone?
In any age a life may be enriched
By that to which life's little wagon's hitched!
From ages past when wheelless loads were pushed
To modern days when aircraft are jet-swooshed
Some things change not! Let's learn the lesson well,
Lest we be known as fools en route to hell!
A thousand things for which our fathers fought—
You'd change? Oh, modern youth, you'd better not!
Too violent a change of status quo
Could plunge a *modern* world in bitter woe!

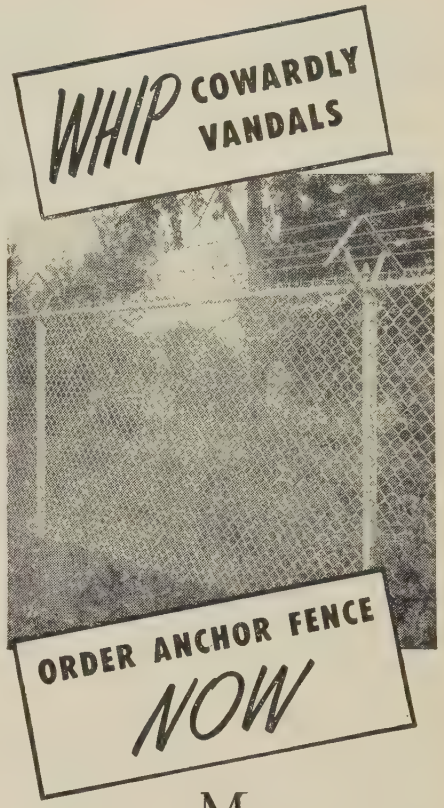
*New England College, Henniker, New Hampshire.

a good model for the study of style, in spite of the fact that certain passages tend to be lengthy and verbose. Chester Warren Quimby in his book *John: The Universal Gospel*‡ analyzes the style in Chapter 3 and enumerates many of its admirable qualities. He claims it is written in the simple style of Semitic sentence structure.

Dr. James E. Clarke, pastor of the Second Presbyterian Church, St. Louis, copied the entire book of John twice in longhand to appropriate its style. He copied also the book of Isaiah five times and the book of Job three. This is an excellent means of emulating the lofty style of these books. Another effective way is to read these books aloud time and again so that the cadences and rhythmical patterns become absorbed into one's own intellectual and emotional fabric.

Unity, emphasis, coherence, interest, economy, and variety are all essentials to a good style; and good style is not an end in itself, but rather a means of communicating the Gospel of Jesus Christ more effectively to those who come to receive it.

‡Chester Warren Quimby—John: "The Universal Gospel." The Macmillan Company, New York, 1947, $2.75.



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TAKE A LOOK AT A SISTER RELIGION

Financing the Jewish Synagogue

*by Irving I. Katz**

From an address given by Mr. Katz at the Hebrew Union College, Cincinnati, Ohio, we have selected two papers for our readers. One deals with the current operation of the local synagogue; the second with permanent funds for future security.

We have a double reason for publishing these papers. First, we appreciate the growing list of Jewish subscribers which we now enjoy. Second, we have felt that the presentation will be of interest and help to our Christian readers.

OUR congregations have certain established sources of income for current operating expenses. The major source of income in all synagogues is from membership payments.

There are three principal bases of membership in our congregations, with corresponding types of payment, as follows:

(1) Membership payment based on the value of the pew owned or seats rented, according to location. Under the pew ownership system, each member of the congregation is assessed as annual dues a percentage of the original purchase price of the pew. At one time this arrangement was the bulwark of strength and income in the majority of our congregations. The pew owners constituted the congregational corporation. They financed it, they had sole control of the synagogue's property, they were supreme in expenditures, they were seated according to the value of their pew holdings. In the course of time other classes of members were established but they were subject to careful restrictions as to seating and voting.

Today, while pew ownership still persists in part in some synagogues, the vast majority of our congregations have abolished it altogether. In those congregations where it is still in vogue, pew ownership is gradually being abandoned, or modified by extending equal rights to other membership classes.

The seat rental system calls for an annual payment based on an established seat valuation, according to location, and carries with it the exclusive right of the use of the seat not only on the Holy Days but throughout the year. This system is also on the wane in our congregations.

(2) The second basis of membership is the annual assessment or "dues system" which is in force in most of our congregations. This system calls for a definite assessment or a sliding scale under which the individual member's dues are definitely fixed.

Under the dues system, two plans of seating on the Holy Days are in force in our congregations: The assigned seating plan and the unassigned seating plan. The assigned seating system is based on the amount of dues paid, assigning the best locations to those who pay the most and the least desirable locations to those who pay the smallest amount. This system is still in use in many of our congregations, but the trend is definitely toward the more democratic unassigned pew system which is now in use in over fifty per cent of our congregations. The unassigned pew system, which was first introduced at Temple Beth El in Detroit in 1903, calls for a fixed annual payment of dues but rejects the idea of "a rich man's corner and a poor man's corner" in the synagogue. All members of the congregation, under this system, are as equal in their seating on the Holy Days as they are in the sight of God. Where the member sits depends only upon his personal desire and his promptness in reaching the synagogue.

(3) The third basis of membership is the "voluntary contribution system." Under this plan, while the amount is voluntary, a definite pledge is made by the member for the year in advance. The most notable exponent of this system, and I believe the first to introduce it in this country, is the Free Synagogue of New York. It has been adopted so far by a limited number of congregations. There are many congregations that have developed various combinations of the three basic plans described above.

Supplementary Classes of Membership

In addition to regular membership, meaning heads of families, many of our congregations have widened the range of synagogue affiliation by introducing supplementary classes of membership, at nominal dues, in order to bring into the synagogue various other members of the family as dues paying members. The principal types of supplementary membership are: Single man's membership, special membership for young married couples, woman's membership, junior membership, associate membership, contributing membership, and non-resident membership. Some congregations withhold voting privileges from all except regular members, others grant voting privileges to some classes of supplementary membership, and still others grant full membership privileges, including voting, to all classes of members, irrespective of the amount of dues paid. At Temple Beth El in Detroit we have junior, intermediate and regular memberships with full membership rights and privileges for each classification.

Membership payments constitute the bulk of synagogue income, varying in our congregations from seventy-five to one hundred per cent of the total operating budget, and are to be regarded as the lifeblood and backbone of congregational financing. Building a membership pledged to loyalty and adequate support is, therefore, of paramount importance and is necessarily the result of a permanent educational process, intimately related to leadership, program and participation.

How Much Dues Shall a Member Pay?

Most of our congregations have a fixed minimum membership payment, for the various classes of membership, giving the Board of Trustees the right to fix the amount on a graduated scale from the minimum upward in accordance with the member's ability to pay.

If every member gave truly according to his ability, the financial problems of many synagogues would cease to exist. The establishment of a fair and adequate scale of dues, which will widen the base as well as the apex of membership payment, is, therefore, one of the most important tasks of the Board of Trustees.

Bringing Home the Dues

The most popular method of dues collections is by mail, whereby mem-

*Executive secretary, Temple Beth El, Detroit, Michigan.

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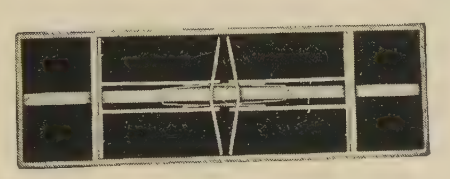

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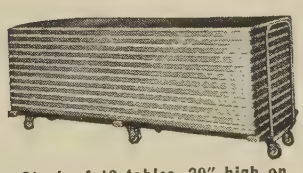

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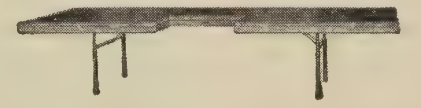

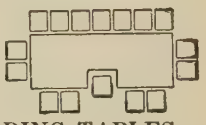

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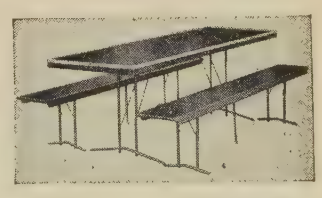

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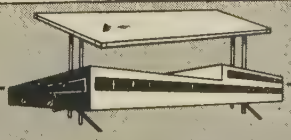

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bers are billed for their dues for the year in advance or on quarterly basis, with a monthly follow-up in case of non-payment. Dues statements, and especially follow-up statements, should never be sent without a dues bill enclosure, a mimeographed card describing some important phase of synagogue work and asking the member to remit his dues so that the program of the synagogue may go on. These enclosures should be brief and to the point, different from the usual commercial bill enclosure, and should vary in content from month to month. One enclosure may be entitled, "How is your religious school maintained"; another one, "Your prompt payment of dues is important because . . . ," etc.

If a remittance for dues is not forthcoming after, say, six monthly statements, it is advisable to send to the delinquent member a carefully worded personal letter or call him on the telephone or both. Personal contact, wherever possible, is of course the best method.

Income From Sale of Seats on Holy Days

While seats for the High Holy Days are included in the annual membership dues in most of our synagogues, there are still congregations which derive annually considerable revenue from the sale of seats for *Rosh Hashono* and *Yom Kippur*. Many congregations also conduct supplementary High Holy Day services for non-members and charge a fixed rate for each seat or depend on voluntary contributions by the worshippers.

Income From Other Sources

In addition to income from membership dues and sale of seats for the Holy Days, the two major sources of dependable income in our congregations, the income budgets of many congregations contain a variety of secondary or supplementary sources of income. The principal secondary sources are:

1. *Religious School Tuition.* Many congregations admit children of non-members into the religious school and charge a fixed tuition fee per child.

2. *Contributions by Auxiliary Organizations.* The men's club and sisterhood, more particularly the latter, of most congregations make annual or special contributions, or both, to the congregational treasury for regular or special activities.

3. *Contributions for use of Facilities.* Many congregations derive considerable income from contributions received for the use of synagogue facilities for weddings, meetings of outside organizations, etc.

4. *Cemetery Earnings.* In many Eastern cities and elsewhere, the cemetery is a source of considerable revenue and the cemetery receipts or annual surplus from operations are made available to the congregational treasury for current expenditures or for a stabilizing or reserve fund. The cemetery has been a "life saver" to many a congregation, especially during the depression years, when regular synagogue income was at a low point.

5. *In Memoriam and Happy Occasion Contributions.* Another source of income which has been stimulated and developed in a large number of our congregations is known as "In Memoriam and Happy Occasion Contributions." This consists of free-will gifts, in commemoration of the *Yahrzeit* (anniversary of the death) of a relative or friend or in honor of such happy occasions as births, weddings, confirmations, anniversaries, etc. Some congregations use these gifts for current operating expenses, others for special purposes, such as purchase of books for the congregational library, purchase of prayer books and hymnals, purchase of special equipment for the religious school, etc., and still others for philanthropic work. At Temple Beth El we have established a wide variety of funds, for various purposes, to which members can send memorial and happy occasion contributions. These contributions range from $1 to $25 (and occasionally $50 to $100). We have a Library Fund; Prayer Book, Bible and Hymnal Fund; Altar Flower Fund; a fund to purchase special equipment for the religious school; funds established by individuals for school prizes and other special purposes; Scholarship Loan Fund; a fund to assist needy individuals; a fund for various national organizations; a "Rabbi's Fund" to assist needy individuals of a confidential nature; and a number of other funds. Incidentally, we do not include the income from these funds in our regular budget.

6. *Bronze Memorial Tablet and Memorial Book.* A considerable income in a great many congregations is derived from the privilege granted to members, in consideration of a substantial memorial gift, to inscribe the name of a dear, departed one on a memorial tablet displayed prominently in the synagogue. The new type of memorial tablet provides for separate name plates and for individual light bulbs at each name, which are lit at the service nearest the anniversary of death, when the family is notified that *Kaddish* (mourner's prayer) will be recited for the deceased, and at the memorial services on *Yom Kippur* and festivals. The charge for a name plate in our congregation varies from $100 to $250 and I

know of many congregations where individuals purchased name plates not only for their dear, departed one but have made a reservation for themselves (husband or wife, as the case may be).

7. *Memorial Booklet.* In many congregations, special memorial donations are made in connection with the reading of names at the Yom Kippur memorial service or in connection with the inclusion of such names in a special memorial booklet distributed at that service.

8. *Holy Day Appeal.* The High Holy Day appeal has not entirely disappeared. Some congregations still are using it in modified form as a source of income. Except where a special campaign is in progress, or an emergency exists, the direct appeal is not used. However, many congregations send out a "voluntary contribution card" to all members before the Holy Days, which is either returned by the member with a contribution before the Holy Days or is collected at the services.

9. *Collections at Services.* A number of eastern congregations, and especially those located in resort areas and those catering to a transient population, pass the collection plate or basket at each service. Other congregations place a receptacle in the foyer, lobby or other prominent location, to receive free-will offerings from visitors and members. Often the proceeds are used for charity or some specific project. I know of one congregation in New York which conducts a Sunday lecture, in addition to Friday night and Saturday morning services, where the Sunday plate collections are used to defray part of the cost of the Sunday lecture and guest speakers.

10. *Ads.* A number of congregations have found it profitable to publish an annual directory of business firms. Others accept advertising in their official publications. In New York, a large undertaking establishment has underwritten the cost of the Synagogue Bulletin of a number of congregations in return for a regular half-page ad.

11. *Fund Raising Events.* In congregations where revenue is budgeted from affairs, it is sound practice to concentrate on two or three large functions a season rather than a series of small affairs. One of the most successful fund-raising events in recent years has been the theatre party and I know of one congregation in New York which has been raising annually from $30,000 to $50,000 from the sponsorship of such a function.

In fairness to myself, I want to state that personally I am opposed to raising synagogue income from some of the

(Turn to page 36)

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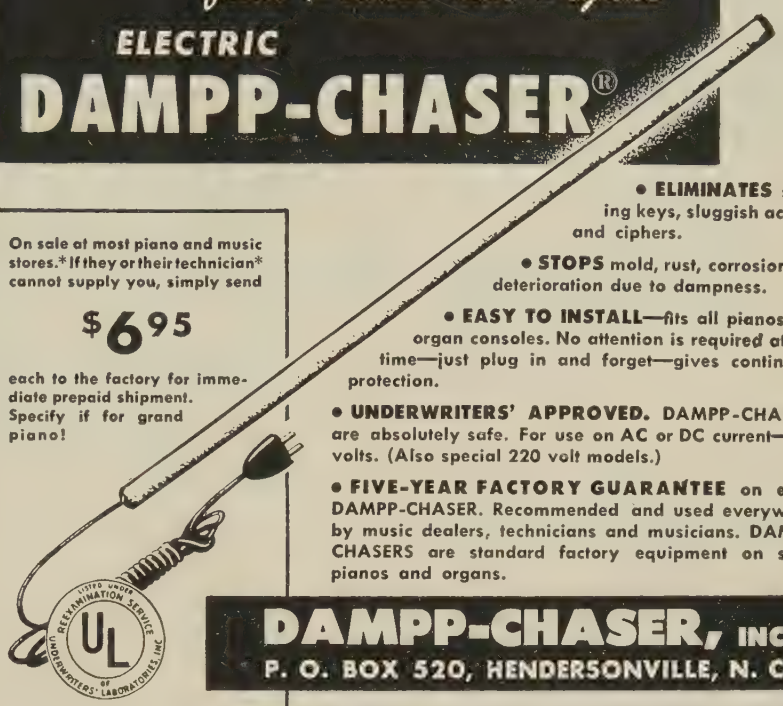

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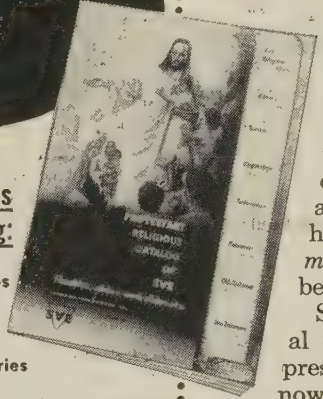

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THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel†

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

Are Ministers' Wives Spoiled?

*by Mabel M. Tilton**

IT was one of those days when you long to see a friend, and the smiling face of Miriam Rodgers was a tonic to me. She was a minister's daughter, now middle-aged, and we understood each other. Like a true tonic, however, her remarks combined the bitter with the sweet. Speaking of a mutual friend, she said carelessly, "Oh well, all ministers' wives are spoiled." Then she flashed her bright smile and added, "Present company excepted of course!"

That remark caused me serious thought. Was that a very general opinion among church people? Was there some truth in it? Why should anyone get such an impression? Thinking of the scores of ministers' wives I had known intimately in thirty years experience in the parsonage, a protest came. Face after face came before me and my mind rejected the accusation. But there was also a sneaking doubt creeping in, a memory of one or two parsonage hostesses through the years, and in their cases it seemed as if the charge might be true. At any rate the remark caused serious thought.

Are we spoiled? Are we taking for granted special courtesies and favors which come to us because of our position in the church? Is there a trace of a "better than thou" feeling in our hearts? If so, we need to remember and repent.

Did you ever stop to realize that no person moves into a new community with such a welcome awaiting her as the new preacher's wife? Her house is freshly remodeled and ready. A group of people are looking forward to her coming, determined to do everything in their power to make her family happy. There is usually a reception with a corsage for the wife of the guest of honor. Numbers of people make overtures of friendship, and are considerate about the task of connecting names and faces. Truly, no woman moves into a new home with a better set-up than the minister's wife. It makes us very humble and resolved to do our best to be the kind of helpmate we have always dreamed of being.

What about special favors and courtesies? In some churches these favors are few and far between; in fact I think they are highly overrated. Many places accept the minister's wife on the same plane as any other woman in the church only she works harder. Her home is always open to any church meetings or committees, she entertains as liberally as possible with her budget, and she does not ask the women of the church to do things she does not do herself. Some churches do offer special favors to their parsonage hostess. Some of these gifts are a joy to the heart and bring new courage. So many times free tickets are not free, however, and special gifts imply special favoritism. It is well to be aware and guard against partiality in any form. But many unexpected kindnesses do come our way, and they can be accepted in the spirit in which they are given. If we ever get to the place where we expect certain gifts or favors, and this is a peculiar temptation of the parsonage, it is time for us to watch out. "The servant is not greater than his Lord," and we are here to serve.

The minister's wife must always be set apart, in a certain sense. She cannot have intimate friends in the congregation to whom she shows special friendship, without making trouble for her husband and the church. She is often far away from her own relatives and family gatherings in the congregation sometimes emphasize her loneliness. She must learn to look for the unloved ones, the forgotten old people, the young people in boarding houses, the child who needs understanding. A sad prospect for happiness you say? No, rather a rich one. To lose oneself in others is to live like Jesus, and his peace and happiness comes in your heart.

In my mind's eye I can see dozens of wonderful ministers' wives, friends of the years. They are a fine group, the finest people I know; intelligent, well-dressed and consecrated. The young women starting out, with dreams in their eyes, and indefatigable energy in their systems. Those older grown, running their homes expertly, guiding their children, prodding and pumping and loving their husbands, and mothering the whole church. Then the older battalion, faces which show the marks of the years, smile wrinkles and tear furrows, but the radiance, that wonderful radiance in their eyes. To them I would pay a very special tribute. Spoil them? You cannot, for they are past all that. Reward them? Better, love them. Thank God for their beautiful lives. For years afterward it will suddenly dawn on you, "Once I knew a saint—Mrs. B. was one, and we all loved her."

* * *

JUST BETWEEN US

Question

"We are building a new parsonage. Plans are being drawn by a committee (men) or council members. What are some of the courtesy-to-the-next-P. W. points that should be mentioned?"

Answers

"The height of the sink, by all means. I'm tall, consequently we spend a good share of our first year's salary in backbone treatments, until we can convince the church to raise the dish-washing

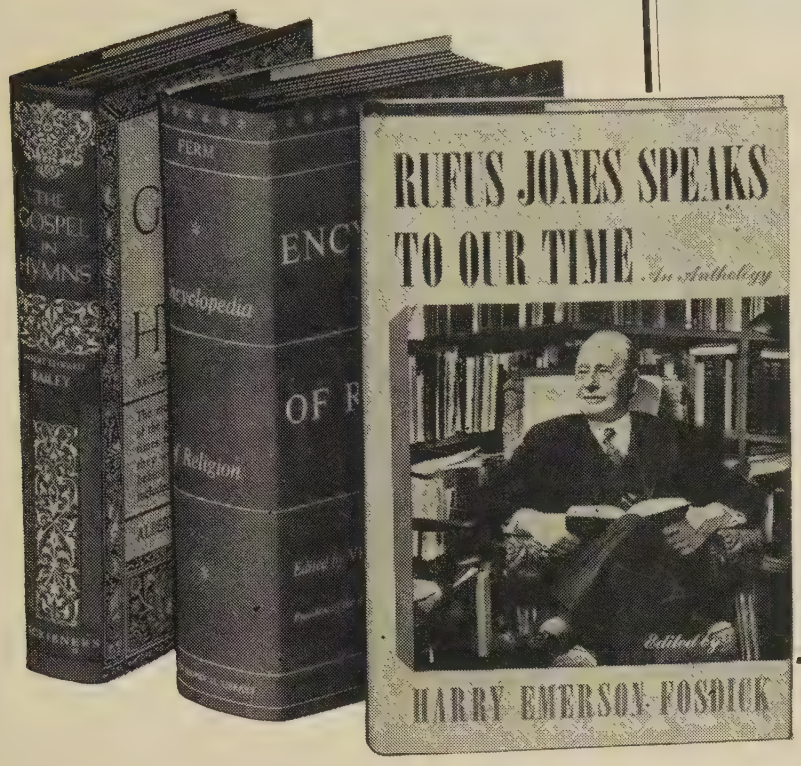
†Mrs. Engel may be addressed at Route 2, Georgetown, Texas.

*Mrs. C. E. Tilton, Waverly, Pennsylvania.

Financing the Synagogue

(From page 35)

sources I have enumerated. I have reference especially to the Holy Day appeal, passing collection plates at services and even a theatre party. *The means of securing adequate budgetary income is in the direction of larger support from membership dues, the soundest, most dignified and most dependable source of synagogue income.* The trend is away from fund-raising by means of bazaars and entertainment, sporadic drives for donations, or special appeals from the pulpit.



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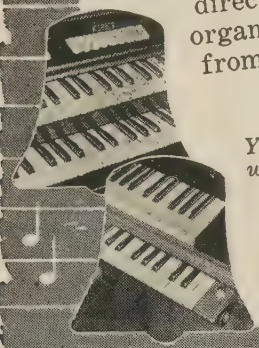

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section of the workboard."

"A storeroom, or attic, or some place to put those college notes your literary minded husband has been saving—'just in case' he says."

"Running water in the washroom! If you have a basement, fine. But if you live in the south, and it isn't customary to have a basement, then by all means plan to have faucets and drains in the room where the washing machine will be kept."

"A guest bedroom, or one that can double as one. We have lots of company, and no place to put them except in the living room or else go there ourselves."

This question was asked at a group meeting of pastors' wives, the answers above being some of those given. Do You Have Other Suggestions? In these times of increased building, and national publicity of members—themselves building parsonages, we are sure the little, but so important, points could be incorporated. So often the layman doesn't know the detail needs of a parsonage, and the parsonage family wants to consider other manse families without having a real knowledge of what other P.W.'s think. SO, WHAT DO YOU THINK?

Address your answers, or articles of suggestion, to this column. We'd really like to have your comments.

MR. SOMEBODY ELSE

There's a clever young fellow named
Somebody Else;
There's nothing that fellow can't do.
He's busy from morning till way late
at night
Just substituting for you.
You're asked to do this, or asked to do
that,
And what is your ready reply?
"Oh, why pick on me? Get Somebody
Else:
He'll do it much better than I."
You've a worn-out excuse on the tip of
your tongue,
Too busy, too-something-or-other,
When really the truth of the matter is
You simply don't want to bother.
So much to do in this weary old world,
So much, and the workers so few;
And Somebody Else is all tired and
worn,
Just substituting for you.
It's time that this faithful old Somebody Else
Gets a much needed vacation;
Suppose you start substituting for him,
And build up your own reputation.
Next time that you're asked to do
something worth while,
Just give them this ready reply,
"If Somebody Else can give time and
support,
My goodness, then so can I!"
You'll be surprised how much joy you
will find
By helping wherever you can;
Of course you'll get weary and tired
and worn
But you'll be a better man.

Clara M. Bode,
New Knoxville, Ohio

Prayers of Contrition and Hope

*by J. Richmond Morgan**

RETURN TO GOD

Eternal One, we return to Thee after another week of living in a harsh and troubled world. Thou art our witness that we bring with us much that is disquieting because we carry it in our hearts and in our minds.

O Thou who knowest the story of every heart now bent before Thee, and didst say "Come unto Me all ye that are weary," give us Thy rest that in the health and healing of Thy great gift we may find the peace that passeth understanding. Through Jesus Christ our Lord. Amen.

PRAYER OF GRATITUDE AND HOPE

Eternal Father who in Thy Son didst tell of Thy Love, be compassionate to us as we come again to watch and wait and hear what God, the Lord, would say to us. We remember our sins, but we remember also Thy grace. We remember our weakness, but we remember also that in Christ our weakness becomes strength, and our hesitant words become mighty intercession.

Continue Thy blessing upon us and keep our hearts open to every ennobling influence that hymn and psalm and prayer may bring to us. In our Master's name. Amen.

A PRAYER FOR FORGIVENESS

O Thou who hast taught us to be glad on this, the day that the Lord hath made, and who did encourage us to sing His praises, hear us as with grateful hearts and undivided devotion we offer up our litany of adoration and praise.

Reproach us O God, for having magnified our trials and minimized our joys, and forgive us for those low moments when we chose the husks of the world at the neglect of the banquet of God. Give us this day the joy of the Lord. We pray in the Master's name. Amen.

A PRAYER FOR A SENSE OF GOD

Behold us, good Father, gathered again in this house of faith and hope. In the miracle of worship may we find a divine companionship that is more than mortal and a faith that lasts beyond the years.

Grant unto us ears to hear the words of Him who tells us of a love greater than death, and of a hope more enduring than life. Before Thee we lay our sins and our follies, our broken vows and our unattained aspirations. Grant us Thy grace that we may leave our sorrows and find our hope. Through Jesus Christ our Lord. Amen.

A PRAYER FOR ELEVATION

Dear Lord and Father of mankind, whom we seek in deep and daring desire, be merciful to us as we really try to find Thee. As men never understood this earth until they looked up to sun and star, we look to Thee that in Thy light we may see light. Be pleased to lift us from our low levels and narrow limitations that we may escape from our obsession with self and see ourselves as the object of Thy love and the possible helpers in the vast designs of goodness Thou hast for the world.

Assure us that our wrongs are pardoned and that the sins we cannot undo for ourselves are undone by Him who loved us and gave himself for us. Amen.

A PRAYER FOR COMPASSION

O Thou who looked upon the multitudes and had compassion, continue Thy compassion upon us. We meet around this altar of faith and hope, seeking a comradeship which is more than human and a love that transcends all time.

To those who feel alone in the emptiness of grief and suffer in silence from some pain unknown to their fellows, may the touch of Thy ancient power bring health and restoration.

Tell us again that as a father pitieth his children so the Lord pitieth those that fear Him.

Restore our confidence O God. Revive our hopes and grant us Thy grace to leave Thy house knowing that the Lord is our Shepherd and that we shall not want. Amen.

A PRAYER FOR GUIDANCE

Guide us O Thou Great Jehovah, as Thou hast guided men and nations in every generation. Guide us from the harsh noises of the world into the peace and quietness of Thy besetting presence. Guide us from the fret and fear that beset us into the calm and courage of those who hear Thy "Peace be still!" Guide us from the pettiness and frivolity that crowd in upon us into a sense of Thy majesty and Thy vast concern for the world. Guide us from our inordinate hopes and vain ambi-

*Minister, First Congregational Church, Peru, Illinois.

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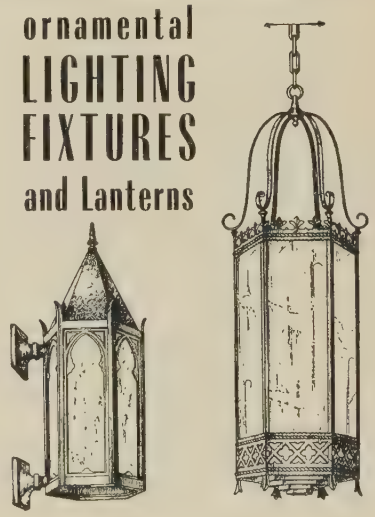

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tions into the discovery of Thy will for us, and having attempted to do Thy will guide us to the faith that leaves the issue to Thy eternal purpose. Guide us O Thou Great Jehovah! Amen.

SHELTER IN GOD

Eternal God, our Refuge in the storms of life, our Strength when souls are crushed and spirits orphaned, regard us, Thy children who seek the shelter of Thy love in this our house of prayer. Save us from the folly of making cheap excuses and wordy defenses, and hear us as in deep repentance we beg Thy pity and pray for Thy pardon.

In the fortress of Thy presence may we find rest for our bodies and relief for our souls.

Through Jesus Christ our Lord. Amen.

FOR THE SPIRIT OF WORSHIP

Eternal Father, grant us in this hour of worship to know the depth of Thy compassion and the fullness of Thy grace. As we acknowledge our selfishness and confess our destitution be pleased to bring our broken lives to the healing of Thy love and make us whole again. We pray that our worship may be free from all pretense and that we may all be lifted up to those loftier altitudes where spirit with spirit may meet.

Through Jesus Christ our Lord. Amen.

FOR ONENESS IN CHRIST

O Thou who didst create the world and made brothers of all who dwell therein, we who know the privilege of Christ's redemption lift up our hearts in adoration and praise. O Thou who didst require us to preach the gospel to every creature give us an understanding of our sonship that we may speak with surety of Thy love and compassion to those who have not acknowledged Thy claims upon them. Redeem us from arrogance and pride that by the winsomeness of our humility and graciousness Thy kingdom may come and Thy will be done.

Through Jesus Christ our Lord. Amen.

Sermon Illustrations: Few But Fit—II

*by G. B. F. Hallock**

AS said in a former article, "That is the rule, few but fit." The value of a sermon illustration depends almost entirely as to how well it fits the chosen theme. One dragged in is a definite sign of weakness and is usually a detraction.

But first a word about what makes good preaching. It is the motive that makes the minister. And it is the motive that makes a sermon. Or it is very largely so. If the preacher's even unconscious purpose is to seem profound and able, or scientifically, philosophically, or politically up to date, or just interesting, his preaching will be poor. But if the motive be to see how much good he can do, how much comfort or inspiration or spiritual persuasion he can give in his short half hour, presupposing honest and prayerful diligence in preparation, then his sermon will be good. The best preachers we have today are the men who approach their pulpits in that spirit.

But our purpose here is to suggest a few brief but fit sermon illustrations. Our first one is on the *Christian Education of Our Children and Young People*. It is from Rev. Walter D. Cavert, superintendent of Christian Education in the Synod of New York. He asks, "To whom will the next generation belong?" and relates the following:

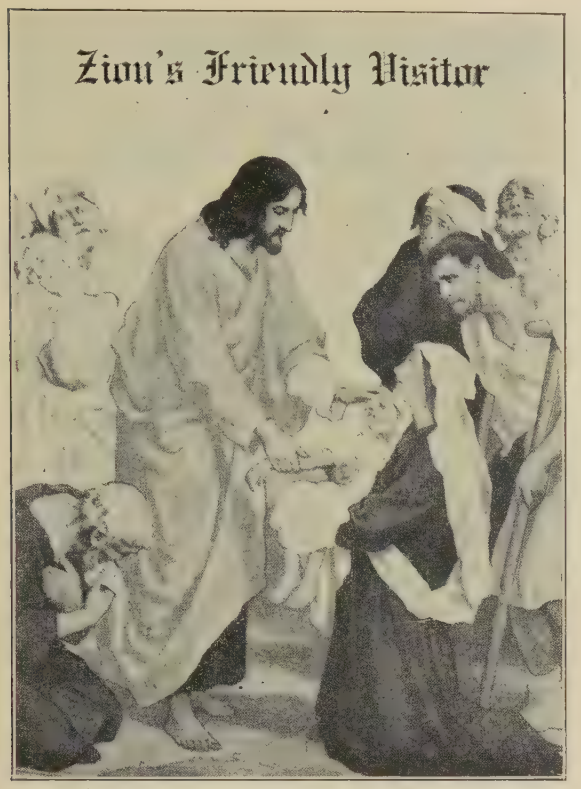
"Back in the year 1906 a secret meeting between the Czar of Russia and the Kaiser of Germany was held in a yacht off the coast of Finland. They talked over the issues important to their two countries. It seemed evident that together they could control the future of Europe. Germany was the strongest nation on the continent. She was leading in science and invention, and her army was the strongest anywhere in the world. Russia had more territory and a larger population than any other nation in Europe. Her resources were as yet undeveloped but they had untold possibilities. A written memorandum was kept of the meeting, and on it was this statement: "The next generation is ours." How mistaken they were! Twelve years later the Czar had been assassinated and the Kaiser was in exile and chopping wood. To whom does the next generation belong? In any period of history there is only one answer. It belongs to God who created it. This is the faith of the church, and the task of the church is to teach its Christian faith so effectively that each generation will acknowledge its Creator and fulfill his purpose.

Illustrations that suitably apply to the sacrament of the Holy Communion are quite few, but the following seems appropriate to the thought of how the observance may freshen up love to Christ:

"There is a legend about Zaccheus, that when he was old he still dwelt in Jericho, humble and pious before God and man. Every morning at sunrise he went out into the fields for a walk, and he always came back with a calm and happy mind to begin the day's work. His wife wondered where he went in his walks, but he never told her. One morning she secretly followed him. He went straight to the tree from which he first saw the Lord. Hiding herself to see what he would do, she noticed that he took a pitcher, and carrying water, poured on the soil about the tree's roots, which was getting dry in the sultry clime. He pulled up some weeds here and there. He passed his hand fondly over the old trunk, then he looked up at the place among the branches where he had sat that day when he first saw the Lord Jesus. After that he turned away with a strange glow of light upon his face and went back home. His wife afterward referred to the matter and asked him why he took such care of the old tree. His quiet answer was: 'It was that tree that brought me to Him whom my soul loveth.' Every communion season is such a reminder, an opportunity for freshening up of love to Christ."

One on *Christians in Evil Surroundings, or How to Live in the Midst of Evil*, from an unknown writer, states that a celebrated physician who always entered the sick room with a smile upon his lips was asked how he could be living in the midst of so many terrible diseases and yet not be overwhelmed by them. He replied: "I always look upon disease from a curative standpoint." The heart of Christ would have broken long before he reached the cross had he not looked upon sin-diseased humanity from the curative standpoint.

*Minister emeritus, Brick Presbyterian Church, Rochester, New York.



A Giant Influence

Probably you have known pastors who have taken most unpromising parishes and in a short time have revitalized the seemingly careless and indolent congregation. They pay off old debts, beautify the church—new pews, new windows, new lighting—and start a building campaign.

These men have no more intelligence than you have—they work no harder than you work. Then what is the secret of their success? What is this great influence they manifest? What have they which you do not possess?

Ten to one it's a Parish Paper. A Parish Paper unites the members into a real brotherhood; it brings back old members; it clarifies the aims of the pastor; lists the needs of the church, and cheers the workers on to attain the goals set for them.

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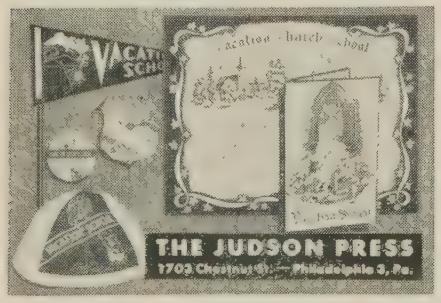

The Everlasting Whisper

*A Sermon by W. Franklin Harkey**

And after the fire a still small voice. RV. *A sound of gentle stillness.*—I Kings 19:12.

IN Kipling's, *The Explorer*, the term is used, "The Everlasting Whisper." In that great poem which every school boy and girl should memorize, there is the great challenge to adventure, a call to personal initiative.

There's no sense of going further—
it's the end of cultivation,
So they said, and I believed it—broke
my land and sowed my crop—
Built my barns and strung my fences
in the little border station
Tucked away below the foothills where
the trails run out and stop:

* * *

Till a voice as bad, as conscience, rang
interminable changes
On one everlasting whisper day and
night repeated so:
"Something hidden. Go and find it. Go
and look behind the ranges—
"Something lost behind the ranges.
Lost and waiting for you."
And the comment of the Explorer is:

"Then my whisper waked to hound me."
"Then I knew, the while I doubted—
knew His Hand was certain o'er
me."

Our age needs to hear this call. There are strident and raucous voices everywhere. They plead for one cause and another. Nations establish so-called voices, "The Voice of America," "The Voice of Russia," by which they hope to sway the minds of men. Quietness is not one of our virtues. Yet, we crave a place of quiet rest from the rush and hurry of the time. We long for some Elysian spot where life's cares and heavy burdens may be dumped. In such times, God speaks. It was so with Elijah. His ministry occurred in an evil time. The times were out of joint, and a prophet was sorely needed, and he had, as he believed, faithfully delivered his message to the wicked rulers of the hour. But, hours of despondency fell upon him and he fled to the backside of the desert. Here the everlasting whisper came to him again.

When God Speaks

History reveals that God often speaks in the great hours of stress and strain. Man looks for God in the big things, like wind and earthquakes and fire, things that can be felt or seen, but the mighty God speaks in the gentle stillness, or in the hour when the soul despairs of life itself. It was so with Elijah. The nation was in a terrible condition morally and spiritually. Led on by a godless king and queen, the vast majority of people had banished God from their thinking. It was the prophet's task to call the people back to God and get them ready for the great days ahead. As a result of Elijah's listening, God revealed to him that there were at least seven thousand who had not bowed the knee to Baal.

It may be that in the great undertones of life, God is speaking to us. It may be in a call like that which came to Savonarola to make his beloved city, Florence, pure in politics. The great Italian preached against the wickedness of the hour in private living and in political corruption. The fact that he was burned at the stake did not invalidate his message. Revelations in many of our American communities show how far corruption and vice may go when people are careless or deadened by material things. The Kefauver Crime Committee created great interest, but, with some exceptions, the great mass of people were unmoved morally and spiritually.

From these quiet places, prophets do come. The whisper of God is heard. John the Baptizer heard this whisper in the wilderness of Judea and it sent him forth to point men to the Lamb of God that taketh away the sin of the world. Goodspeed reminds us in his book, *A Life of Jesus*, that our Lord spent the quiet years at Nazareth in working and thinking. "He must indeed have nourished a youth sublime with the messages of the prophets, especially Isaiah, whom he knew so well and who so clearly influenced him at various stages of his work." We do not forget that in the life of Jesus which covered a span of thirty years, twenty of them were spent in silence. The hymnist caught the need of this period of quietness when he prayed,

Breathe through the hearts of our desire
Thy coolness and Thy balm:
Let sense be dumb, let flesh retire
Speak through the earthquake, wind
and fire,
O still small voice of calm.

The Purposes of God Revealed

Why does God whisper in the soul? Man wants to know whether or not His purpose is friendly. It is a call to repent of sin. Isaiah, in the temple, got a vision of the holiness of God. In the

*Minister, Third Presbyterian Church, Washington, Pennsylvania.

presence of that supernal glory, he cries out, "Woe is me." God has ever been seeking a reconciliation with man. From the Garden of Eden till now, man's attitude has ever been that of penitence. Man needs to meet God and confess his sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Zacchaeus meets Jesus, repents, and becomes a partner in the great enterprises of the kingdom. What finer testimony to the power of the gospel could be exhibited now than to have a goodly number of well to do and rich men bow in humble recognition of Jesus Christ? There are strident voices asking people to accept this or that theory of religion. What evidences do we have of their power to change life and bring in a new day of dealing with the questions that face us? To Peter, early one morning, the Master appeared with the simple question, "Lovest thou me?" That conversation resulted in a new life and a power for building the kingdom of God. The twentieth century has many improvements, it has discovered atomic power, but, it yet has to reveal a power to make men after the likeness of Christ.

If man can hear this whisper of God, he will soon learn that it invites to fellowship. Man is estranged from God. The purpose of God is to call men back to himself. Sometimes this whisper comes in the hour of business, or, amid the hum of machinery. The fact that so few hear it does not mean that God is not speaking. When God spoke to Jesus, some people heard, but thought that it had thundered. Often, men have been away from sacred things so long that they cannot hear the still small voice speaking. Their ears are dull of hearing. Along the centuries, the voice of God has been heard, and, as the writer to the Hebrews reminded his readers, so do we need to be reminded that in "these last days, he has spoken unto us by his Son."

The Hearing Ear

Man's search for God can be realized. If he will listen, the voices of God can be heard. This eternal whisper comes sometimes in the great personal experiences, as when Saul of Tarsus journeys to Damascus. In the tortures of the soul, when man fights against God, there is the still small voice calling for an about face. God works in mysterious ways his wonder to perform. Life may go on evenly, and then, one day in some mighty upheaval or calamity, or some unprecedented experience, man hears the call of God. Out of that experience comes a new man.

Insofar as man is willing to hear, the voice of God speaks now to nations

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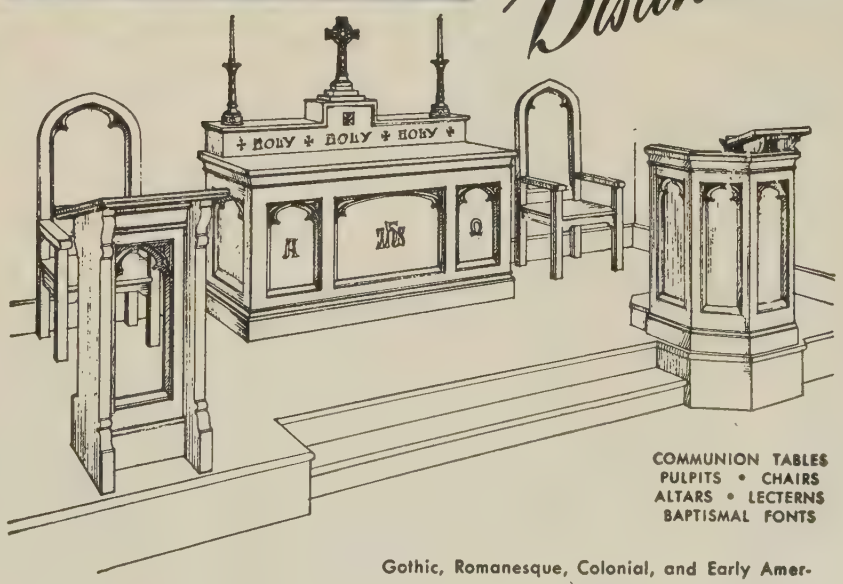

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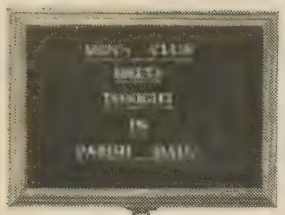

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in the revolutions and counter revolutions that shake old traditions and forms. The world is, at this very moment, in the birth throes of a new era. The serious question is: Will the church lay hold of this opportunity to press the cause of Jesus Christ? The opportunity is here to re-emphasize the teachings of Jesus. A corrupt society demands something better. The shocking disclosures of thieving, influence peddling, and downright dishonesty in business and political life, have appalled men and women everywhere. The voice of God calls for a new day of righteousness.

The Responsive Attitude

The ancient prophet would never have heard the voice of God, if he had not been willing to listen. How can God speak to people who will not take the time to listen or respond to his call? "Be still and know that I am God." Our response to the voice of God should be hearty and enthusiastic. A man by the name of Ezekiel was working among the captives by the river of Chebar, when the heavens were opened, and the vision of God came. It was a most unlikely place for God to speak, and yet from that camp of displaced persons, a prophet is found. When the heart is sensitive to the call the response is hearty. The work of the Lord is carried forward.

Our ears should ever be alert to hear that the Lord will speak. Man has lost faith in the remedies that have been proposed for the world's ills. Our woes cannot be settled by social or political experimentation. Something more radical is needed, something that can speak to the conscience and heart. The still small voice is ever sounded. When men hear, they move forward to new crusades to bring the more abundant life of God to men. This eternal whisper still sounds in the souls of men and it demands that the everlasting right shall prevail.

That Dim Religious Light

(From Page 18)

after remote archetypes to copy old style lighting equipment with satisfactory results. There are no set established standards in church lighting and as far as tradition is concerned we do not have the unlimited resources in past centuries that we find in the other elements connected with church design.

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Church Management has an unusually large number of advertisers in this particular field. They are ready to offer advice through printed descriptive material or, where possible, by personal consultation. In the case of new churches or larger alterations, the designing of the lighting fixtures is usually included in the architect's assignment. But the final decision, of course, rests with the church.

FOR FURTHER STUDY OF CHURCH LIGHTING

For further study of this subject we suggest that you write for the following pieces of publicity. From North American Electric Lamp Company, 1014 Tyler Street, St. Louis 6, Missouri (ask for booklets on candle lights); McFadden Lighting Company, 2308 South Seventh Boulevard, St. Louis 6, Missouri (ask for *Church Lighting* by McFadden); Meier-Johan Wengler, 1102 West Ninth Street, Cincinnati 3, Ohio. (Ask for booklet on *Ornamental Lighting Fixtures*); Novelty Lighting Company, 2480 East 22nd Street, Cleveland, Ohio (ask for *Church Lighting Catalog No. 62* and *The Light of Welcome, No. 149*); George L. Payne Studios, 15 Prince Street, Patterson, New Jersey (ask for *Distinctive Church Lighting*); Plainville Metal Works, Farmington, Connecticut (ask for *Lighting Fixtures* by Wasley and *Church Lighting* by Wasley); Rambush Decorating Company, 40 West 13th Street, New York 11, New York (ask for *Church Lighting Fixtures*); Voigt Company, 1649 North Broad Street, Philadelphia 22, Pennsylvania (ask for *Church Lighting Analysis Chart*); Winterich's, 2700 Euclid Avenue, Cleveland 15, Ohio (ask for *Church Lighting* by Winterich).

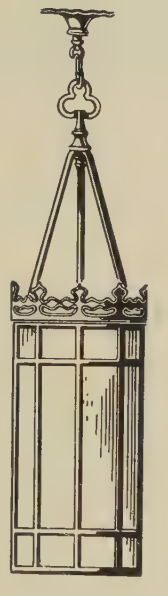
MISSOURI SYNOD SETS $10,000,000 APPEAL

Chicago, Illinois—A team of 100,000 lay volunteers of the Lutheran Church-Missouri Synod will visit their 1,800,000 fellow church members on Sunday, March 23, in an effort to get $10,000,000 for the denomination's missionary and education expansion program.

The amount sought is in addition to the $5,250,000 allocated for these purposes in the regular 1952 budget. Funds raised will be used to develop the facilities of the fourteen colleges and seminaries operated by the Missouri Synod and for its world-wide mission program.

"Our people expect to raise more than $10,000,000," said Dr. John W. Behnken, president of the Synod.

Nearly all of the 5,000 Missouri Synod congregations throughout the United States and Canada are expected to take part in the member-to-member campaign, known as "Conquest for Christ."—RNS



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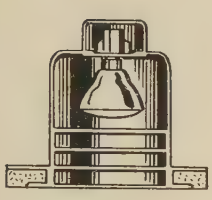

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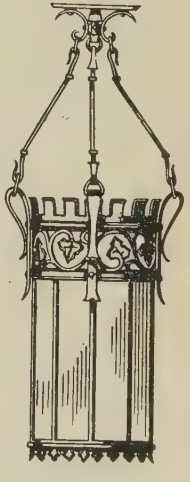

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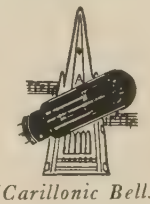

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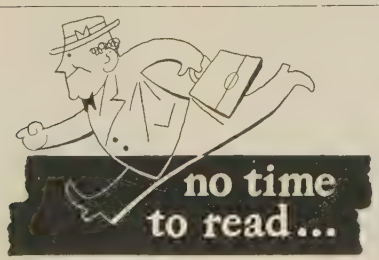

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APRIL 20: JESUS AND THE LAW

Doing Good. Did you think that there was only one rich young ruler? You're wrong. Our world is full of them — full of men who have obeyed all the laws on the statute books, and still never have found peace! Full of men who have spent their lives on the edges of sin and crime, managing to stay within the law, and boasting of the good they have done! Even Al Capone set up soup kitchens for the poor.

Years ago, the infamous and notorious Richard Croker was boss of Tammany Hall, the corrupt political machine which ran New York City. Croker modeled his whole life on that of the even more infamous Bill Tweed, his predecessor as Tammany boss, who ended his life in jail; Croker even imitated the walk and the gestures and the speech of Tweed. Croker never went to jail, though there were a lot of people who thought he should have gone; somehow, he escaped the law.

Toward the end of his life, a newspaper reporter had a long talk with Richard Croker; the newsman asked the boss if he had any regrets about the way he had lived his life. Croker thought it over for a moment, and then said, "No, not one regret. I do not remember ever having done anything I ought not to have done. I've done good all my life." He had done good; in winter he had sent coal to poor families, and food to starving mothers and children. He had bailed more than one criminal out of jail. But all his life as a politician he had been in danger of a jail sentence himself!

He never even asked the question of the rich young ruler: "What lack I yet?" Have you asked it? Has mere observance of the letter of the law made you happy? What about the "spirit" of the law?

APRIL 27: SUPREME LOYALTY TO GOD

God Is Essential to Abundant Living. Do you ever rebel a little when it comes time for Sunday school or church? Do you have other things to do that seem more important? Just how important are those other things?

A church visitor dropped in to call on the mother of three children; they fell to talking of what the children in

*These illustrations, for the Uniform Lessons of the International Bible Lessons Series, are selected from Tarbell's Teacher's Guide for 1952, edited by Frank S. Mead, and offered here through the cooperation of the publishers, Fleming H. Revell Company.

this family were being encouraged to do by their parents. The mother said, with a little pride, "We are doing our very best for them. On Mondays we send them to their clubs at school; Tuesday they take music lessons; Wednesday they take dancing lessons; Thursday they study elocution; Fridays they just play; Saturdays they go to the movies or hang around the house; on Sundays we have picnics in the country."

The visitor asked, "And what are you doing for their souls?" The mother was surprised: "Souls?" she asked, incredulously. "That's a little old-fashioned, isn't it? What has that to do with the growing-up of children?" The visitor said, "Everything."

Well — just how much "does" the worship of God have to do with growing up? How much time do you give to worship? Name any ten great men or women who grew up without it.

MAY 4: WARNING AGAINST PROFANE LIVING

What Is Profanity? A layman, criticized by his pastor for his frequent swearing, replied, "I'm only using words that are used in the Bible, sir. You will find the word 'damn' there, and 'hell.' Is it wrong for me to use such words, when the Bible uses them?" The minister replied, "Sir, you blaspheme again! The Bible uses those words for a noble end; you use them only to degrade yourself, to make yourself repulsive in the eyes of God and your fellow men. There is a difference."

The man had a pretty poor excuse. He was being profane with words which the Bible uses in a holy sense; he did not know or care to know that "sacred" and "profane" are two words with exactly opposite meanings. Profanity lies in "treating sacred things with contempt, disrespect, irreverence, or undue familiarity," according to Webster's dictionary.

There are many ways of doing this. You can profane the Bible by using it in the wrong way, or in interpreting it to mean something it clearly does not mean. A missionary visiting in the home of the writer saw the children lay out a long line of books on the floor to imitate a bridge, and start to walk over them; one of those books happened to be a Bible. The old veteran was so shocked that he leaped from his chair, picked up the Bible and the children, and gave them a lesson in reverence for the Bible that they never forgot!

You can be profane in the way you come to church. Do you gossip loudly before the service begins? That is profanity—irreverence for a holy place, undue familiarity! Do you disturb the people around you by whispering and rustling your Sunday school story-paper? Do you treat the church building just as you treat any other building? It is the house of God! Do you pray when you bow your head, or think of algebra, or baseball, or the junior prom?

Profanity has a hundred faces—and all of them are ugly!

MAY 11: THE RIGHT USE OF SUNDAY

Blue Laws. It is popular to laugh at the "Sunday blue laws." Boasting that we are free men, millions of Americans are boasting that they do anything they like on Sunday, and it is nobody's business but their own, and they will not let any "reformer" or "killjoy" interfere with their "Sunday fun." Of course, they do not stop to think that other people, just as much entitled to freedom and fun, have their Sunday made miserable by what these "free souls" do; when a crowd of boys insists upon playing a ball game next door to a church they make it impossible for those in the church to worship. So it is necessary to have some Sunday laws in order to protect the rights of others!

We put up signs, "Please stay off the grass," in our public parks because we want everyone in the community to enjoy the park. We forbid the picking of the flowers from the flower beds in front of, say, the city hall because those flowers are the property of every citizen in the community, not just the property of a privileged few. We protect Sunday with legislation so that all of us may enjoy it.

Ocean Grove, New Jersey, is a town often ridiculed for its strict Sunday laws. No automobile, save ambulances or fire engines, may move in the streets of Ocean Grove on Sunday. No stores except the drug stores are open — and those only for medicines or prescriptions. No public assembly except for church services are held.

Ocean Grove is right next door to Asbury Park—where the ferris wheels and amusement centers are open on Sunday and going full-blast. Sunday is quiet in Ocean Grove; it is a bedlam in Asbury Park. Those living in either town can take their choice between a Christian Sunday or a Continental Sabbath. You don't have to live in Ocean Grove if you prefer to live in Asbury Park!

One man we know does not ridicule Ocean Grove; he said to us recently, "This is one town in which you can get away from the dirty, exhausting struggle for a living, at least one day

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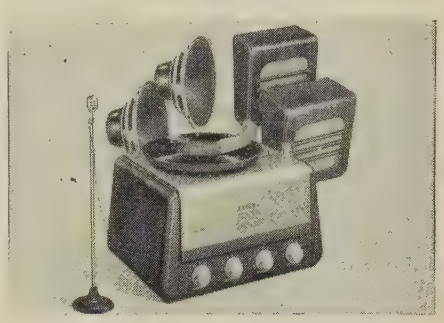

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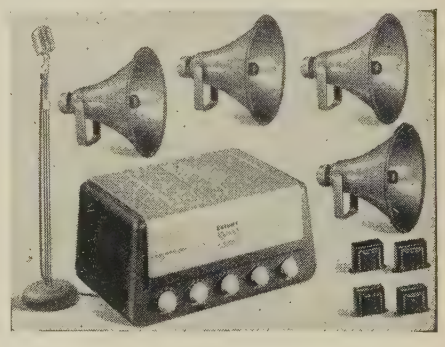

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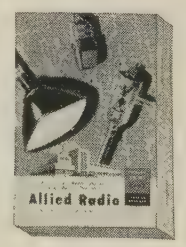

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a week. I'm not much of a churchgoer, but I do appreciate the fact that I can turn my kids loose on the streets of Ocean Grove and I know that they won't be run down by some drunken driver! The racket and confusion of the ordinary summer resort along this New Jersey coast is bad enough on any day of the week; thank heaven, we can get away from it on Sunday!"

There is room for deep thought in what he says. How many blessings do the non-church members of our country enjoy because our Sabbath is protected and observed? How much have they lost in its desecration?

EDUCATION BOARD HITS REORGANIZATION PLAN

Nashville, Tennessee—Proposed reorganization of the administrative setup of the Methodist Church was criticized as "a grave danger and disservice" to the church by the Methodist General Board of Education at its annual meeting here.

The reorganization plan, recommended by a 26-member survey commission appointed by the church's 1948 General Conference, is expected to become a lively issue when the 1952 General Conference meets in San Francisco next month.

Three other top Methodist agencies already have voiced opposition to the suggested reorganization. They are the Board of Missions and Church Extension, the Board of Evangelism and the Board of Lay Activities.

Calling the reorganization a "costly backward step," the Board of Education criticized both the underlying philosophy of the plan and its specific recommendations affecting the education board.

The board was especially critical of what it termed a "seeming shift in basic emphasis" from such goals as building a Christian philosophy and fostering the child's spiritual welfare to "more materialistic aims" of economizing, church management efficiency and increased time for promotion.—RNS

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The Seat Above the Maze

Thine eyes shall see the king in his beauty, they shall behold the land that is very far off.—Isaiah 33:17.

THE prophet's words are not a promise or a description of heaven. He is speaking of hope and a better time coming to a city full of besieged people, with Sennacherib and his thousands all round them, so that they dared not look out to the far lands that lay about the city, but were cooped up miserably in its narrow streets. He is speaking to subjects whose king was sick and unpresentable and unable to lead them. He tells them that the king will recover, and they will be able to look out as of old to the full extent of view that is their heritage as citizens of Jerusalem. It is because they are shut in, meantime, that they have grown hopeless and despairing.

Ours is often a like imprisonment, with this difference, that we have consented to it. We allow our business or our worries or our fears to make a wall round us and shut us in. Whatever our line of life be, it has its own particular rut, with high oppressive sides that shut out the broader, fuller life which alone is real life for those made in the image of God. And then the troubles begin. The plan that miscarries, then, seems to herald the end of all things. The drifting bit of gossip that reaches us there stings and rankles for fifty times more than it is worth. The smallest concerns begin to look mighty big and important. We get to be like people in a maze, not seeking anything but the narrow path in front that twists and turns in the most perplexing fashion. But, in a maze, the attendant, perched high up on a seat that commands a view of all the roads, only smiles at your perplexity, and shows you the way out! And you could smile, too, if you sat where he sits!

It is that vision, that view from the raised seat, that we need to transfigure and glorify, yes, and to explain our common life. And the thing to lift us, to give us that view of the far distances, is just faith. We need to lift our eyes to the hills these days. We are looking too much at our narrow street-life, like these citizens of Jerusalem. The 55th Psalmist felt so much like that once, that he wanted the wings of a dove to fly away from it all. But before he ends his psalm he has found a better and more practicable solution than cowardly desertion—"I will trust in God." This is the secret. Faith is the great liberator. Worry, fear, responsibility, the tyranny of moods, these shut in and imprison the soul. But faith sets it free. It shows us God the Father behind all. It sets our life in the frame of the Eternal Love and Care. It links our littleness on to the divine purpose. It sets our troubles against the great background of God. * * * Behind your broken plan lies the bigger, wiser purpose of God. Behind your worry is the Love of God who careth for you and yours. Beyond the pin pricks and the pettiness of your daily surroundings lie the patience and encouragement of the infinite refuge of God. Get a sight of that great sweep of country. Claim it by faith, with confidence and courage, for God means it to be yours.

The art of living lies in not allowing ourselves to be shut in, in refusing to live in a little world, in looking out at every loophole, in breaking out windows anywhere towards richer and fuller life and whatsoever things are lovely and of good report, and therefore are of God. That is why a man's hobby is many times his salvation. That is how his weekly game of golf can be a means of grace. That is how many a woman is living a sweet and gracious life amid much that is trying through her love for music or poetry or flowers, setting her troubles thus in a larger frame. These are windows, they look out on to the hills.

Isaiah deals with the mood of weariness and self-pity as the wise physician does who enters a stuffy room where some invalid sits beside the fire, nursing a triffling ailment. He flings the window open, and lets in the air. He says, "You must get out, man, out into the open, and see the wide sweep of heaven, and see your trouble, that seems so big, against the breadth and bigness of Nature." * * *

Let faith bring us again, for our very own, that blessed promise of Jesus, "Lo I am with you alway."—Archibald Alexander in *The Stuff of Life;* Allenson, London.

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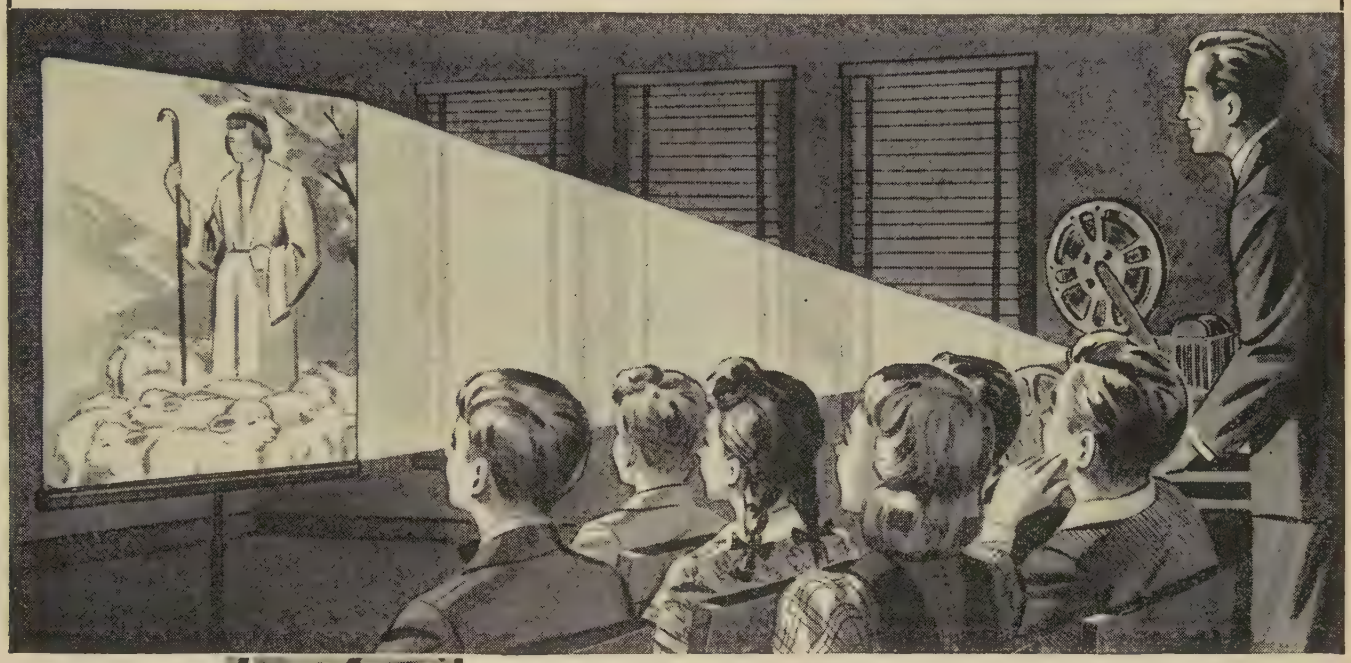

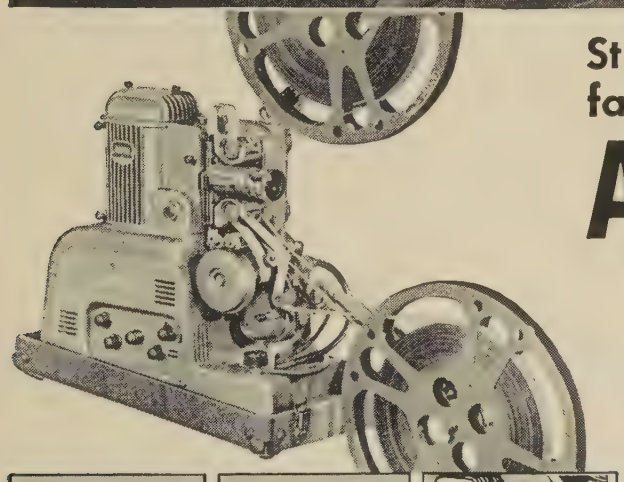

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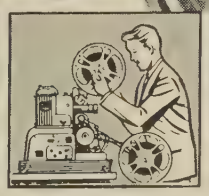

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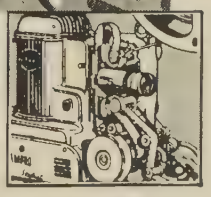

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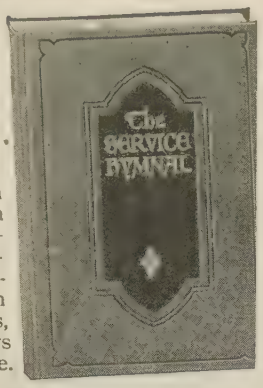

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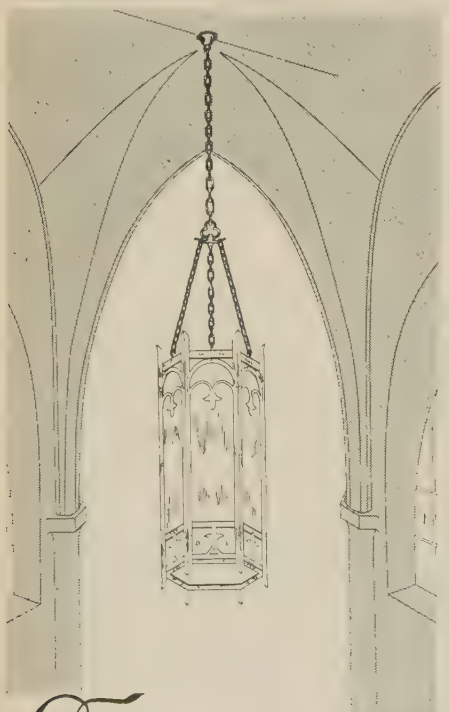

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POETIC WINDOWS

The Teacher

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them KNOWLEDGE, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them POWER to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them LOVE for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on Thee.

—Lesley P. Catherine Hill in *Masterpieces of Religious Verse.* The Macmillan Company

Relativity

There was a young lady named Bright,
Who traveled much faster than light,
She started one day
In the relative way,
And returned on the previous night.
—Anon.

Atomic Courtesy

To smash the simple atom
All mankind was intent,
Now any day
The atom may
Return the compliment.
—Ethel Jacobson

Definition

Day is a minute of hope's fair dawning,
A sun-coaxed tide and a windy stream;
Night is an hour of fitful yawning,
A yellow moon, and a tired dream.

Youth is only an ivy climbing
On walls of mortar and shifting sand;
Age is fruition pantomiming
A one-act play * * * in a transient land.

Love is the sweep of a mighty river,
A sunset calm and shadowed lane;
Love is the speed of a lightning quiver;
Tears are its blood and its joys are pain.

Life is a light through a prism shining,
A solar spectrum that chanced to stray;
Death is only its rays untwining
A wheel of dust at the close of day.
—Genevieve Bartole in *Think*

Note: Beneficent and possibly unique is the publishing ministry of the Hand and Flower Press, Aldington, Kent, England. Each month this publisher sends forth *Poems in Pamphlet*, featuring the poetry of contemporary poets. The annual subscription is but 14/6—and, as I see it, a bargain value for the preacher. The following poems are taken from *Poems in Pamphlet, 1952*, by Dr. F. Pratt Green, one of England's rare preachers who regularly enjoys a worshipping congregation of some 2000 souls.

House of Prayer

It was built for shepherds and quarrymen, a fold
for Christ's flock in the wind and the cold,
a sanctuary against storms, a stronghold.

Over its slated roof the buzzard's sweep,
plovers nest within sight of it, sheep
stare in at the windows from the steep

felsite. In summer the leisurely clouds
pattern it with shadows, autumn shrouds
it in mist; responsive to all moods

it reflects the sunset, echoes the wail
of the wind threshing the snow like a flail,
is a target for the artillery of the hail.

Worship has no refinement here
at the foot of the bare fell, under the severe
horizon; yet this simple house of prayer

economical of beauty, free
from self-conscious art, has the sublimity
of nature's treeless waste and scree.

Even so, the Christ of solitary places
gives to shepherds and quarrymen graces
transfiguring their rough and homely faces.

Revelation

When He breaks the Seventh Seal
and the iron hooves are still,
arrows shall sleep in the quiver
and kindness speak through steel;

shrouds shall dance in the sun
with not a shadow between,
lover lie down with lover
housed by the Three-in-One;

the Lamb and Dove shall prevail
and the Seven Wounds shall heal,
and the light of a man's self
shine through his finger-nail.

Mortality

Loving little, loving much,
Bodies must crumble at a touch,
Bone by bone indifferent lie,
Unfevered by proximity.

Yet if we should love the less
Breath would turn to bitterness,
Wearied dust in dust discover
A last and unreluctant lover.

But if we shall love the more,
Shall not self with self explore
Regions beyond the far cry
Or echo of mortality?

SELECTED PROSE

Scientists Are Men

I believe that the illicit extension of the categories of natural science to the inner life of the spirit presages the final betrayal of our human birthright. I believe the Devil rejoices greatly as often as he finds me assigning natural causes for my frequent lapses from duty, as well as for my occasional conformity to it, instead of acknowledging my own freely chosen purposes. I can imagine nothing more convenient to my sloth, my selfishness, and my concu-

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piscence than a philosophy which persuaded me, in the name of scientific outlook, to regard myself only as part of nature and as subject to none but nature's laws; nor can I imagine anything that would be more destructive of the very foundations of my humanity—and therefore, in the end, of my very science itself. After all, we are men before we are scientists, and except in the context of a full humanity our science will be little worth. But if, on the other hand, while faith humbly subjects itself to the discipline of scientific instruction, science at the same time subjects itself to the overriding claims of a devout spiritual life, then perhaps the two can be so agreed as to walk together in peace, and knowledge may

Grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before.

—John Baillie in *Natural Science and the Spiritual Life;* Scribner's Sons

"Old Walty"

The Irish are a people with almost infinite capacities for charm, intelligence and objectivity. Some in fact are all that the Irish can be, and a few of these I have found and clung to, and will never release. Those of them who are among the clergy are the closest to my heart, for they are the priests who serve the idea of salvation, who oppose evil with persistence but without hysteria, and who regard the church as an instrument of redemption, not as a spiritual monopoly through which God is obliged to work.

The gentlest and wisest of them are natives of Eire and students of Maynooth in the days of "Old Walty" McDonald, the great teacher who believed that theology should be dynamic, changing as man himself changed, able always to guide the human mind reasonably and safely from knowledge of itself to knowledge of God. "Old Walty" wrote a book which harmonized Catholic theology with modern science; it was presented as an explanation of the Trinity, and it was called *Motion.* It was sent to Rome and after careful study at the Vatican it was placed on the Index, the church's official list of literature forbidden to the faithful. "Old Walty" was not disturbed. Rome, he said, was inhabited solely by "third-rate theologians," incapable of understanding the book, let alone of judging it. He continued to teach at Maynooth and his book remained on the Index. * * * The search for God is a game of love; the Lover and the beloved, God and the soul, seek each other in continuous dalliance, one seeming to resist while the other attacks, then attacking while the other resists. Because the end is certain and destructively ecstatic the reaching of it is made into a deliberately delayed, deliberately frustrating, quietly joyous combat, during which nothing whatever of any sort matters except the divine wrestlers themselves. The magic of it is that the soul, as it touches the arms of its Lover, finds it is touching the universe; and that God, as His grasp closes on the beloved, takes to Himself all that He has created.—Thomas Sugrue in *A Catholic Speaks His Mind.* Harper & Brothers.

BOOKISH BREVITIES

Taking as a text the question raised by the prophet Amos, chapter 3, verse 3,—"Can two walk together, except they be agreed?" John Baillie delivered a masterful lecture before the British Association for the Advancement of Science. The occasion was the annual meeting of that distinguished body at Edinburgh during August of 1951. Dr. Baillie was discussing the relation between science and religion—a question which goes back to the earliest name

(Turn to page 54)

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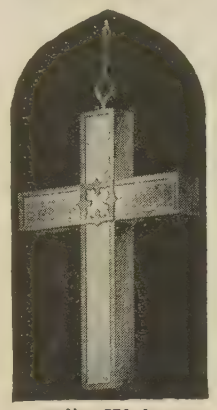

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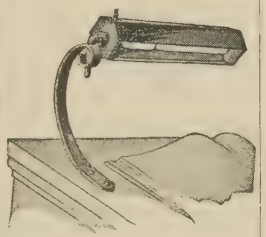

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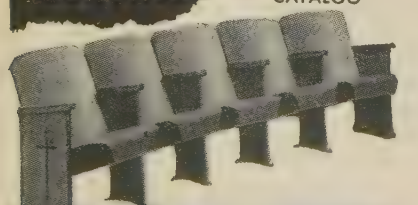

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Religion in the British Isles

by Albert D. Belden of London

The Great Leveller

THE most moving event in British history since Victorian days has been the sudden death of King George VI. No monarch thus far has so perfectly fulfilled the role of a living symbol of the people's sovereignty as he did, though it may be that his daughter, Queen Elizabeth II of England and 1st of Scotland, will surpass him. This is the miracle of British monarchy and it is essentially a Christian miracle. An institution steeped in tyranny has been transformed into a function of democratic society—a service of a sovereign people. Britain was correctly described by one newspaper as "a Crowned Republic" and the nation is quite convinced, largely through the genius of the present royal house, that on the whole that is the best kind of republic. But the nation has been deeply solemnized—on the day of the funeral churches all over the country, which before had been almost derelict, filled as by magic. The Great Leveller, Mighty Death, God's Sable Messenger, had visited the Palace as well as the tenement and all souls were arrested in their heedless living.

Free Churches and the Throne

Never before in the obsequies of a monarch has the Established Church included so large a number of representatives of Free Church dignitaries as on this occasion. But this is only as it should be—indeed it would have been truer to the balance of historical influence on the throne if a Free Church voice had been heard in the conduct of the several services. Many an onlooker at the vast crowds and the spectacle of national mourning may have thought "This puts 'paid' to Oliver Cromwell." But as a matter of simple history it was Cromwell's victory which put its own sovereignty into the hands of the British people and so began the process of so functionalizing the throne that it has been set free fully to win, by its loyal service, the heart of the nation. Cromwell and Milton were Congregationalists (then called Independents) and it was in the reign of Elizabeth I that Congregationalism began. These facts are worth recalling for the principle they embody is basic to the stability of the British throne.

Visit to Moscow

Hard upon the highly successful and popular visit of the Quaker Mission to Moscow there has come the personal visit of Pastor Niemoeller to the Patriarch of Moscow. Unhappily, *Time*, in a recent issue, wrote very smearingly of this visit as though it made Niemoeller a fellow-traveller (senseless term) of Communists. It is therefore of value and importance to learn that the Executive Committee of the World Council of Churches meeting at Lambeth Palace under the chairmanship of the Bishop of Chichester issued the following statement:

"Upon the request of the Executive Committee of the World Council of Churches, Dr. Martin Niemoeller gave a report on his recent visit to Moscow. He emphasized that he had gone to Moscow on his own responsibility and on the invitation of the Patriarchate of Moscow in order to get a personal impression of the situation of the churches in Russia and to meet the Patriarch. He had been deeply impressed by the signs of spiritual vitality in both the Orthodox and the Protestant churches and by their sense of spiritual fellowship with Christians in other parts of the world. His discussions with church leaders had given him an opportunity to explain the nature and purpose of the ecumenical movement.

"The Executive Committee expressed appreciation for Dr. Niemoeller's report and for the fact that through his visit a further personal contact had been made with Christians in Russia."

Now there comes a report of another visit:

"Visiting communities in North and Central Europe, the Bishop of Fulham spent a few days in the U.S.S.R. He was received at Moscow by Patriarch Alexis and Metropolitan Nicholas of Kroutitsky and handed the Patriarch a letter of greeting from the Archbishop of Canterbury.

"With the aid of an interpreter, they talked for half an hour. There are, the Patriarch said, about sixty churches open in Moscow, and twenty thousand in the Soviet Union. Enough men are coming forward for ordination to the ministry.

" 'There were worshippers in all the churches I entered,' writes the Bishop, 'although this was always in a weekday. In one church, where a funeral service was in progress, there seemed to be people of all ages, and perhaps a majority of men. At Sagorsk, we found a priest singing in the office at the tomb of St. Sergius, sur-

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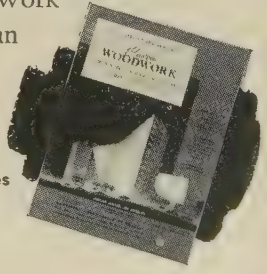

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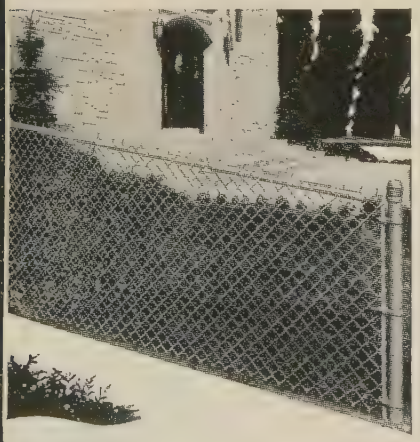

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rounded by about thirty people who all joined in the response. The singing was beautiful. I shall not easily forget the face of one woman transfigured with joy. If ever I saw a person caught up to heaven, it was then . . .'"

This is all to the good. Christians must not spend their last penny preparing to blow each other out of existence without at least discussing the matter *together*. It would seem to be only common Christian courtesy!

"Well Done, Washington"

That is the heading of the following report given prominence by one of our leading religious journals, *The Christian World*.

"It is pleasing news that the Washington Federation of Churches has accomplished the complete elimination of racial segregation in its program. The Federation embraces more than four hundred Protestant churches, both White and Negro, in the United States capital; and in the present year 'no program of any nature will be sponsored by the Federation or any of its departments or committees which is not on a basis of racial equality.' Dr. Frederick E. Reissig, executive secretary, writes: 'This bold step in the otherwise almost completely segregated capital city of the United States is the fruition of 15 years of quiet work on the part of Washington's Protestant leaders. Since 1943 a conscious, but unpublished effort has been under way to make the Federation's program interracial. Beginning with the 'Christian school in the nation's capital', all education activities of the Federation have been made interracial, both as to teaching and participation.'"

Churches of England and Scotland

At the recent meeting of the Canterbury Convocation of the Church of England, a report was presented on "Relations between the Church of England and the Church of Scotland." Speaking to it the Bishop of Derby said that the conversations which had been proceeding were a resumption of negotiations which had broken down in 1933. As a long-term policy further conferences were recommended for study of the kind of modifications in the two churches which in the long run might be necessary with a view to unity. The report recommended the interchange of pulpits and the admission of members of the Church of Scotland in certain circumstances to the communion in the Church of England.

The Dean of Westminster (Dr. A. C. Don) in a speech which to some people was both unexpected and moving, said that refusal to receive this report would be tantamount to slamming the door in the face of the Church of Scotland and would make for considerable bitterness. The magnitude of the barriers separating the two churches, with their differing forms of government, was formidable indeed but it was his great hope that they would ultimately enjoy intercommunion. This would be a great accession of strength to the Christian cause.

The Guild of Methodist Braillists

The Guild of Methodist Braillists has been constituted under the presidency of Dr. Leslie F. Church, the Connexional Book Steward. At the inaugural meeting, held at the Book Room in City Road, about a dozen people, some blind, met representatives of the Missionary Society, the National Institute for the National Library and Rev. Geoffrey L. Treglown, M.B.E., who was blinded when on Army chaplaincy service. The aim of this Guild is to proclaim the gospel to blind people by translating into Braille Methodist literature and so increase the number of Methodist books in the national and students' libraries for the blind. Mr. Treglown said that they had two qualified Methodist teachers of Braille willing to help with correspondence courses, and Mrs. Reginald Chaloner, wife of Rev. Reginald Chaloner, is ready to read proofs of such Braille volumes as Guild members produce.

Bookish Brevities

(From page 51)

in the history of science—to Thales the Ionian. According to newspaper reports, his lecture had a profound influence upon the friendly but highly critical audience of British scientists, and I rejoice in the fact that the lecture is now available in printed form. The title is *Natural Science and the Spiritual Life* (Charles Scribner's Sons; $1.75). * * * The revised edition of *A Little Treasury of Modern Poetry*, edited by Oscar Williams, presents to us six hundred and thirty of the best poems of the twentieth century. That an anthology of whatever kind will necessarily express the interest and something of the bias of the editor must be taken for granted, but it will take a far more clever detective than I am to discover any undue bias on the part of Oscar Williams. The editor's introduction is a little classic. The replacement of the thermatic by a chronological arrangement is a genuine improvement over the first edition. The volume is, indeed, a big *Little Treasury* (Charles Scribner's Sons; $2.50). * * * And now, just to be different, or at least slightly unorthodox, I am going to step from the study into the church or parsonage kitchen. Prompted by ladies who know, and whose enthusiasm for it is quite unmistakable, I am wont to sing the praise of *The Busy Girls'*

Cookbook, easy recipes for class meeting snacks or even full meals, by Margot Fineletter Mitchell. The social committees of all auxiliary organizations will prize this cookbook (Coward-McCann; $1.90). * * * With the courage of a Luther, the erudition and urbanity of an Erasmus, and yet with the deep and serious loyalty of a devout communicant, Thomas Sugrue has at last broken the taboo which has long since forbidden criticism of the Latin church by members of the Latin church. And, it must be added, no church or cult escapes the cleansing and purifying acids of his criticism. What Sugrue sees—and what we must, all of us, see,—is the un-Christian vanity and exclusiveness of all sectarianism. *A Catholic Speaks His Mind* is one of the most important books of our day (Harper & Brothers; $1.00.)

STATE AID BARRED TO SCHOOLS TAUGHT BY NUNS

Milwaukee, Wisconsin—State tax support has been shut off from 14 Wisconsin public schools which a Protestant group charged were "under the domination" of the Roman Catholic Church.

George E. Watson, state school superintendent, notified the schools, all of which are taught by nuns, that they had failed to conform to state public school laws and would no longer be certified as public schools.

His action stopped the allotment of state aids which would have been made this month, cut off additional county aid, and raised the question of whether the school boards could levy local taxes.

The decision followed a long controversy in this state and upset a practice which had been common in Catholic populated areas for as long as 35 years.

Mr. Watson said that the schools could bring suit against him to contest his ruling. He said that in his opinion, after conferring with the attorney general, the schools violated the state law in one or more of the following ways:

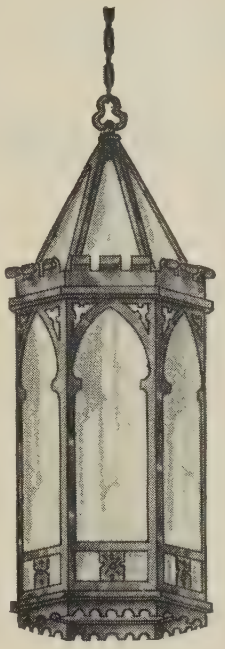
(1) They selected teachers on the basis of a religious test.

(2) They included sectarian instruction in their curriculum.

(3) They failed to operate a complete school of eight grades.

The Protestant Bill of Rights committee, organized by Milwaukee Lutherans is now expanded to include members of other denominations.

A bitter controversy over the Lima public school near Durand, Wisconsin, provoked the committee's protest. The Lima school, with 200 pupils and seven Nun teachers and two Catholic lay women on its faculty, has absorbed a number of nearby school through legal consolidations.—RNS



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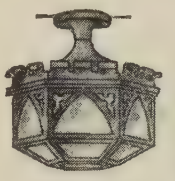

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"CLING TO THE WORD"

William Jennings Bryan—1860-1925

*by William R. Barbour**

BEFORE breakfast in 1896 at the Lake Shore Railroad Station at Bristol, Indiana, we boys joined our elders to cheer William Jennings Bryan as the train stopped for a few moments during his first Presidential campaign. We lads—I was twelve years old—were Republicans, and we thought that sixteen to one really meant not any relation to silver, but the proper relationship of parties— sixteen Republicans to one Democrat. Mr. Bryan came out of the door of the last car, thanked us for getting up so early, and soon was on his way to Chicago. A big man, in a black suit, his shoulders filled the door, and his voice rolled out across the crowd.

My next personal contact with him was at the old Murray Hill Hotel in New York City, about 1920. The proofs of his book, *In His Image*, were ready, and he had phoned my uncle, Fleming H. Revell, asking him to send the proofs up to the hotel. The corridor was filled with politicians who wanted the ear of W. J. B. I reported to his secretary, and Mr. Bryan himself opened the door and said, "Mr. Barbour, please bring in my proofs." I did. He closed the door, gave me a friendly handshake and remarked that politics were not nearly as important as helping people bolster up their faith in the Bible, and that the crowd outside could wait while he read the proof of his book, in a preliminary way.

These two references depict the man. He refused to believe that he would not be elected to head the nation, and he felt that his writings on the fundamentals of belief were vital and of much more significance than his political speeches.

Several times later he called to confer with Mr. Revell. He gave him his favorite cane, and autographed a reproduction of a painting of himself, which we sent to Bryan University recently.

His commanding figure, his truly amazing voice, and his earnestness all will remain in the minds of those who heard him, or came to know him personally.

A year ago, I passed his former home at Miami, Florida, and recalled the great influence of his *In His Image*. In the preface to this book he wrote:

In these lectures I have had in mind two thoughts, first, the confirming of the faith of men and women, especially the young, in a Creator, all-powerful, all-wise, and all-loving, in a Bible, as the very Word of a Living God and in Christ as Son of God and Saviour of the world; second, the applying of the principles of our religion to every problem in life. My purpose is to prove, not only the fact of God, but the need of God, the fact of the Bible and the need of the Bible, and the fact of Christ and the need of a Saviour.

The Revell Company published this book in 1922, and it had a vital score in the wide discussion at that time related to fundamental beliefs.

The tragic death of Mr. Bryan followed the famous Scopes Trial in Tennessee. The opposing, clever lawyer, Clarence Darrow, tried to ridicule Mr. Bryan's religious beliefs. At the end of the trial, Mr. Bryan was thoroughly exhausted and died in his sleep five days later.

Once in a light moment he said to Mr. Revell, "Life has its compensations. For years I have wanted to go to South America. It is evident that I will not be elected President of the United States, and therefore, I can do as I please, and go south and see the country, and meet the people there."

*President, Fleming H. Revell Company.

CHRISTIANS OPPOSE PROHIBITION IN EGYPT

Cairo, Egypt—A prohibition bill approved by the health and finance commission of the Egyptian parliament has been vigorously opposend by Christian groups.

The main objection of Christians to the bill, which makes the import, manufacture, sale and consumption of alcoholic beverages punishable with imprisonment, is that chuches in Egypt use wine for communion and other services. They charge that prohibition would be a restriction on their religious freedom.

Christian quarters here said that most Moslems, to whom intoxicants are forbidden by the Koran, do not drink anyway and therefore the prohibition bill is directed at Christians and foreigners alone.—RNS.

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Marshalled by the Spirit

*A Sermon for Pentecost by J. A. Davidson**

If we live in the Spirit, let us also walk in the Spirit.—Galatians 5:25.

IN May, 1944, a German soldier serving in Normandy received a postcard from a woman in Germany. Perhaps she was his wife or his fiancee, perhaps his mother or his sister. The card was sent to wish him happiness and health at Pentecost.

Pentecost, or Whitsunday, comes fifty days after Easter, and since a very early time has been a widely observed Christian festival. It has been called "the birthday of the church," for it was on that first Christian Pentecost, of which we read in the second chapter of Acts, that the Church took form. We ordinarily don't look upon Pentecost as an occasion for the sending of greetings, as we do at Christmas and, to a lesser extent at Easter, but that is the custom of some European Christians.

Perhaps the card which the German soldier received did help to make that Pentecost a happier day for him. But nine days later, on the sixth of June, the fury of Allied might hit the beach defenses of Normandy, and the "Crusade in Europe," as General Eisenhower has called it, was underway. During the battle in the Canadian sector of that blood-drenched beachhead the German soldier was killed. The card wishing him a happy and healthy Pentecost was found in one of his tunic pockets in the course of a routine examination. It was deemed to be of no significance for military intelligence, and was thrown on the ground. I happened to be close by at the time, and attracted by the fine photograph of spring flowers on the card, I picked it up.

I examined the card carefully. I have no knowledge of German, and I was unable to read what was written and printed on it. But I was able to discern that beneath the picture was a text of Scripture, Galatians 5:25. I referred immediately to my pocket New Testament, and I found the verse: "If we live in the Spirit, let us also walk in the Spirit."

That verse seemed to mean so much, yet I was unable to grasp its meaning. A friend later translated the messages on the card for me, and my confusion was increased along with my interest when I learned that it was a Pentecost greeting card. I wondered about that verse for a long time. It was not until I was back in Canada preparing for the ministry that I came to appreciate its significance. The mist was lifted for me when in the course of my New Testament studies I worked through a commentary on Galatians by the Scottish scholar, G. S. Duncan.

In dealing with that verse, Dr. Duncan points out that the Greek word which is translated, "let us . . . walk" expresses the thought of walking in a row. His judgment is that Paul probably was referring less to individual conduct than to the relations of Christians to one another. And he paraphrases the verse in this way: "If our individual lives are lived 'in the Spirit,' let us also allow the Spirit to marshall us in our corporate relationships."

II

". . . *let us also allow the Spirit to marshall us in our corporate relationships.*" That was Paul's admonition to the Christians in Galatia. After Pentecost the Christian Church expanded rapidly, and within a few years the earliest missionaries had established local churches throughout the Mediterranean world. Paul was especially effective in that work, and one of the secrets of his success was in what today we would call his "follow up." He never lost interest in the churches he founded, and most of his epistles are "follow up" letters to those churches. The Epistle to the Galatians is such a letter.

The occasion of the letter was a controversy which threatened to split the young church. Paul dealt adequately with the issues involved, and he sought to show forth the new freedom which Christians have because of their faith in Jesus Christ. And in the course of his discussion he reminded the Galatian Christians that as they live in the Spirit they must also walk together in the Spirit, they must allow the Spirit to marshall them in their corporate relationships.

It is not easy to state what Paul meant when he used the term "Spirit." One scholar has written that "scarce another writer of antiquity has left his commentators with such puzzles to solve as Paul." One of these puzzles certainly is in his use of the word "Spirit."

Sometimes he used the term as desig-

*Mr. Davidson is a chaplain (captain) in the Canadian Army.

nating the activity of God in the soul of man, and at other times he used it as indicating human nature itself as influenced or capable of being influenced by God. There is inconsistency here, but it is inconsistency which dissolves in the experience of the Christian. We can't define with precision what Paul did mean by "Spirit," but perhaps this much can be said: when Paul used the expression "in the Spirit," or similar expressions, he was referring to the presence and activity of God as known supremely in and through Jesus Christ in the soul of man, and at the same time he was also referring to the response of man to that presence and activity.

Paul reminded the Galatians that as individual Christians they should live by the Spirit. But he told them that that wasn't enough, and that if they live individually by the Spirit they must also allow that Spirit to marshall them with their fellow Christians. "If we live in the Spirit, let us also walk in the Spirit." "If our individual lives are lived 'in the Spirit,' let us also allow the Spirit to marshall us in our corporate relationships."

III

". . . *let us also allow the Spirit to marshall us in our corporate relationships.*" Well, do we? Is it really the Spirit which marshalls us today in our corporate relationships, in that fellowship which is the Church of Christ?

It is rather painful — isn't it? — to speculate on the various forces and influences which we allow to marshall us. Of course, we do permit the Spirit to work, but I have an uneasy suspicion that it has not the place which it should have.

To what degree do we allow ourselves to be marshalled by habit and inert convention? By calculating self-interest? By a timid concern for respectability, or by a rather genteel snobbery? A French theologian, after a visit here, recently wrote that North American Protestantism is in "the age of fear and defensive organization." Perhaps that is an extravagant generalization, but can we deny that to an appreciable degree we do allow ourselves to be marshalled by fear of Communism and fear of the apparent aims of Roman Catholicism?

Dr. F. R. Barry, an English bishop, has written about "a creative spontaneity which sings through the pages of the New Testament." And he says, "This is what called the Church into being, and this, rather than any organization, has preserved it through the centuries." That is a fundamental of the Christian faith, and we need badly to regain a sense of its significance.

(Turn to page 67)

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NEW BOOKS

Protestantism

A Protestant Manifesto by Winfred E. Garrison. Abingdon-Cokesbury Press. 207 pages. $2.75.

Winfred Ernest Garrison is well known among American religious leaders, for he has been literary editor of the *Christian Century* for twenty-eight years. He is well equipped to write this kind of book, for he taught church history for over twenty years in the Disciples Divinity House, affiliated with the University of Chicago. The book attempts to answer such questons as: What exactly does a man mean when he claims to be a Protestant? What does he believe and practice? What is he "protesting"? What is he affirming?

The Protestant affirms what the devotees of many religions do: that there is a spiritual ground of all reality, a moral order in the world and that the good life is an aspect of religion. The Protestant agrees with Roman Catholics and devotees of the old Catholic Church and the Eastern Church that God is Creator and Father, Christ is Lord and Savior, the Church is the Body of Christ and a community of believers, the Bible has a unique religious value, and Christianity is relevant to personal and social morality. Protestantism makes some distinctive affirmations, such as: justification by faith, freedom and vocation of the Christian man, the priesthood of all believers, and the sufficiency of the Bible. The things in Roman Catholicism that are alien to the Protestant spirit, are: the hierarchy and its absolute power, with the pope at its head;auricular confession as a device by which this priestly power can grant or withhold forgiveness of sins; the idea of purgatory and release from it by indulgences; the spirit of monasticism with its "poverty" of the individual but wealth of the order, its "chastity," and its "obedience" which means the complete subordination of the will of the individual to his canonical superior. The veneration of images and of the relics of saints is a practice which is, above others, odious and absurd to the Protestant mind, as is the idea of Our Lady's Bodily Assumption into Heaven. The veneration of saints who are supposed to be intercessors between man and God, is not in the Protestant spirit, nor are the magical powers associated with medals and scapulars.

Protestantism denies the secular teaching that life has no meaning, purpose or value. It also repudiates the superficial theory that morality is merely custom sanctified by long usage and public opinion. Protestantism denies that salvation is to be gained by a system of merits acquired by ritual acts transferable from one person to another. It affirms that the church has no right to use force or to employ the power of the state in order to suppress dissent from the teachings of the church.

H. W. H.

Room for Improvement edited by David Wesley Soper. Wilcox and Follett. 126 pages. $2.00.

Subtitled "Next Steps for Protestants," this little volume suggests "vigorous pointers" to Protestant growth, five excellent writers sharing in it.

Chad Walsh of Beloit College discusses "The Reform of Protestant Worship," his theme centering in the weekly celebration of the Lord's Supper, this being to him the specifically Protestant solution to the problem of public worship. Then Nels F. S. Ferre of Vanderbilt treats "Post-Critical Protestantism," in which he describes the pre-critical (before higher criticism in thought and mood, many adherents being saints who yet "have escaped the anguished heart of the critically awakened), the critical (where most of us live), and the post-critical (who have "recovered, beyond the honesty of competent criticism, the child-like faith in God's love which issues in creative and co-operative living and civilization").

Robert Earl Cushman of Duke points out in "New Testament Faith and the Mind of the Church Today" that "In the New Testament it is axiomatic that the knowledge of faith has a back reference to the state of the heart." Then he discusses the Christian proclamation and the meaning of creed, saying that "through failure of nerve" the Protestant Church today "has washed out its distinctive Christian message by accommodation to the mind of the world." David Johnston Maitland, a student pastor at the University of Wisconsin, writes excellently on Christian vocation, under the title "Christianity and Work." David Wesley Soper concludes with "Christianity Is One World," in which he redefines Protestantism to show that its sole reason is to bring Christ and sinful men into fellowship.

These are interesting chapters, stimulating if not winning complete approval of their ideas.

H. W. F.

The Christian Ministry

Fulfill Thy Ministry by Stephen C. Neill. Harper & Brothers. 152 pages. $2.00.

If you are in need of a book to renew your thrill at being called of God to be a minister, this is your book. Bishop Neill, out of his experience as a bishop in India, and his present position as assistant to the Archbishop of Canterbury, brings the talents, experience and spirit necessary for such a work as this. The World Council of Churches is fortunate in having him as a co-director of its study department. The material in this volume was originally delivered as a series of lectures at an Interseminary Conference held in this country.

While this book is directed especially toward the seminary student, it is also within the range of the young man looking toward the ministry and the reading of it should be a challenging experience for him. This is not to say that the book is valueless for the mature pastor. Perhaps he may be in even greater need of the refreshment that comes from seriously considering the demands of God and church upon the ministry.

The five sections of the book consider The Minister and His God, The Minister and Himself, The Minister and His Message, The Minister and His People, and The Minister and the World.

While Bishop Neill digs deeply into the inner spiritual and moral bases of a worthy ministry he does not stop with a consideration of a traditional ministry to a parish as being the sum total of the pastoral task. As befits one who has been a missionary and who is active in the work of the World Council of Churches, he is concerned about the world. His message concludes with an appeal to God's ministers and people to mobilize and concentrate their efforts upon the task of establishing the lordship of Christ over the world. There are three fields in which this attack needs especially to be made in our day — The intellectual climate of our age must be redeemed from secularism, in "modern mass society" the gospel must be applied and lived as it is in individuals, and still there is the challenge of the non-Christian world that is to be won to Christ.

C. W. B.

Called of God by Gilbert L. Guffin. Fleming H. Revell Company. 128 pages. $1.75.

The author, who is president of The Eastern Baptist Theological Seminary, gives his book the sub-title, "The Work of the Ministry." Out of his experience as pastor and teacher of ministers he has produced this little volume which, although it will not become a classic in its field, is nevertheless interesting and at some points challenging. Dr. Guffin gets in a few plugs for his own conservative theology, which is his right and the expression of his convictions, but some will question as

to the fairness of his comments upon liberalism.

Throughout the book high ideals are held up for the minister. We heartily agree with his assertions that the minister is one who must be worthy of respect because of his character, his ability and his dedication to his work. In discussing the various motives that lead the minister into his task and direct him in the pursuit of it the author concludes that for the modern pastor, as well as for St. Paul the secret is, "For the love of Christ constraineth us." For any pastor the book will be well worth the purchase price and the time spent in reading it if he should be in need of the warnings graphically pictured of the ministers who unfortunately fall into the categories of the clown, the lamb or the lion.

C. W. B.

Christian Living

Faith Must Be Lived by Harry Milton Taylor. Harper & Brothers. 188 pages. $2.50.

Dr. Taylor, minister of Calvary Methodist Church, East Orange, and formerly an associate professor of theology at Drew, has written what he calls "Prescriptions in Christian Psychology." Each of these twenty essays is briefly done and pointedly alive.

After beginning "Where we live" he speaks first of nervous upset. What then causes such upsets follows, statements on tension, worry, guilt, fear, pain, depression. Then he writes of confidence and loving God and then positive religious and psychological helps to maturity. His last three essays, "God Is Able," "God Needs Us," and third, "God's Love," are the heart of his book. He says that Christian psychology if it is to be adequate must be grounded in humility, trust and service. "Humility without trust and service begets pathological self-disesteem, pessimism, despair. Trust without humility and service begets spiritual pride, and indolence both spiritual and physical. Service without humility and trust begets arrogant activism, humanistic self-sufficiency which always breaks down in one or more of many painful and humiliating ways because man simply is not self-sufficient. But when the three are kept together as one, in constant, dynamic unity, each corrects and supplements the others."

This book is not particularly for the person in difficulty, so cannot be called a self-help book. It is for those dealing with such people or for those who have come through to maturity and wish to examine their experience. But it will be helpful to ministers and lay people who assist in counselling.

H. W. F.

Keys to Christian Living by Luella Knott. W. A. Wilde Company. 248 pages. $2.50.

The six sections of this volume are: The Key of Faith, the Key of Scripture, the Key of Prayer, the Key of Obedience, the Key of Consecration and the Key of Suffering. Many passages are quoted from Scripture and there is much moralizing.

Critical, extremely conservative, argumentive, narrowly dogmatic — these are characteristics of the book.

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standing ministers and their vast congregations. Such accusations are better unsaid and scarcely Christian. The proof-text method and the severe criticism are points against this book.

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Some very fine illustrations are used. In quotations from books the author has leaned heavily upon the Moody Press.

L. N. L.

That They May Have Life by Daniel T. Niles. Harper & Brothers. 121 pages. $1.50.

This is the finest book on evangelism to come in a good many years, a thoughtful, stimulating, reverent, and at times profound presentation of the meaning of the Gospel in modern life.

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Daniel T. Niles, descendant of Tamil Christians and a leader in Ceylon Methodism, is now chairman of the youth department committee of the World Council of Churches. He gave the opening address at the historic Amsterdam meeting of the Council. This brief volume shows clearly why he was chosen.

Every minister who reads this small book with open mind and heart will find his ministry deepened and his understanding of what to offer a "lost generation" suddenly made clear.

H. W. F.

On Being Happy, Healthy and Wise by Laurence P. Folsom. Exposition Press. 160 pages. $3.00.

Surely this is the book to end all success books. Note the vast claims in its title, after a flood of volumes that were content to guarantee either happiness, health or wisdom, but not all three in the same volume. Note the authorities Dr. Folsom quotes for his confident advice: for happiness, Lindlahr who advertises "Serutan" over the radio; for health, Gaylord Hauser recently under national investigation because of his unbounded enthusiasm over "black-strap" molasses; for wisdom, Rodale who proposes organic farming as anti-cancer therapeutics. Note our author's literary standards, Ralph Waldo Trine in his favorite inspiration, with Emerson, and Swendenborg, whom he mistakenly lists as Trine's contemporaries, close to the very top rank.

The one modest humane note in the book is an obscure acknowledgment that "Dr. Folsom" is an optometrist practicing in South Royalton, Vermont, and his only academic credential is an honorary degree in Optometry from the Northern Illinois College of Optics. The best news for religion is that unlike "D.D.'s" he does not claim to write on behalf of the tortured, compassionate, creative struggle which Jesus exemplifies and exhorts.

Now with this book safely sold to Exposition Press (if not to me), Dr. Folsom is free to go back, with my benediction, to his more modest and more appropriate calling, of measuring and helping with lenses the defective eyes in and around South Royalton, Vermont.

B. C. C.

Stories of Christian Living by J. Edward Lantz. Association Press. 293 pages. $2.50.

Here is an attractive collection of stories which can be a great benefit to all who are interested in deeper Christian living. These stories have been collected from religious journals and secular papers and offer an entertaining variety to all. The first story in the volume entitled Let Yourself Go fascinates the reader and holds his interest so compellingly that he wants to keep on till all of them are read.

These stories are a fine collection for both young people and those who are no longer young. They furnish one the feeling, as they portray many commonplace incidents, that life is truly worth living and that the Christian impetus is sufficient for us all. One reading these stories will many times thank the compiler for presenting such an array of helpful tales. The book is worth many times the price and would be an addition to any library.

A. H. J.

The Bible

The Joy of Study, edited by Sherman E. Johnson. Macmillan Company. 163 pages. $2.75.

As the title of this small volume suggests this is a work of intellectual appreciation and enjoyment. It is a collection of papers on New Testament and related subjects. The book is dedicated to Frederick Clifton Grant in honor of his sixtieth birthday.

Among the contributors to this volume are such New Testament authorities as Francis W. Beare of Trinity College, Toronto; John Knox of Union Theological Seminary; H. J. Cadbury of Harvard; C. T. Craig, dean of Drew University; M. S. Enslin of Crozer Theological Seminary, and Arthur Darby Nock of Harvard. As in all volumes where there is diversity of authorship there is varying standards of writing. Nevertheless this volume under the able editorship of Dr. Johnson has maintained an unusually even and high standard of scholarship.

For the most part the themes chosen are problems of New Testament interpretation. However, Dr. Arthur Jeffery of Columbia University writes on the subject of "The Descent of Jesus in Muhammadan Eschatology." Dr. C. T. Craig, in his usual interesting manner, discusses one of his favorite themes, "the body of Christ." Dr. Burton H. Throckmorton's essay on "the teachings of Jesus and pacifism" is thought-provoking. Since the purpose of this paper is "to shed some light on the practical decision which Christians must make," the author could have given some historic Christians' points of view on the subject as well as show as he does that "proof-texts may be cited on the sides of both resistance and non-resistance."

This volume is an honor to a distinguished New Testament scholar. It is also a stimulating group of essays written by well-known teachers of this subject.

W. L. L.

Interpreting the New Testament, 1900-1950 by Archibald M. Hunter. The Westminster Press. 144 pages. $2.50.

This volume has been needed by New Testament students for some time. Upon a suggestion of an Old Testament friend Dr. Hunter has given us not only a brief and clear outline of the period but also a well written description of the changes taking place during that time. At present the author is professor of New Testament at the University of Aberdeen, Scotland.

In the first chapter the author describes the various translations made of the New Testament. However, he does not mention, for example, Helen B. Montgomery's excellent work. The second chapter sketches the textual study of the New Testament. The next two chapters survey the problems of Aramaic origins and the synoptic problems. Chapter five outlines the ten best biographies of Jesus. They were written by Sanday, Denny, Schweitzer, Glover, Klausner, Bultmann, Murray, Manson, Goguel and Otto. He omits, for example, S. J. Case, *Jesus: A New Biography* and E. J. Goodspeed's *Life of Jesus.* Evidently the author did not consider these two books "the most important contributions to the story of Jesus in the twentieth century."

Dr. Hunter's chapter on the interpreters of Paul is excellent. He cannot follow Goodspeed's explanation of the authorship of Ephesians. He divides the interpreters of Paul into three groups. There were those who accepted all the letters to be from Paul's hand, there were those like Debelius who regarded the letters as pseudonymous and date them in the first half of the first century, and finally there were those who like Harrison regarded the letters as amplifications by a Paulinist of the genuine fragments of Paul. The next two chapters examine the interpreters of the Gospel of John and the Johannine letters. Chapter nine includes an analysis of Acts, 1 and 2 Peter, Hebrews, James and Jude. In the last chapter Dr. Hunter shows how, in contrast to the spirit of New Testament study at the beginning of the twentieth century, there has been, especially since 1918, a revival of interest and study of Biblical theology. With Barth, Hoskyns, Davy, Kittel, Nydren, Hebert and Cullman the author describes the main trends of this renascence of Biblical theology.

Here is a book which every clergyman and Sunday school teacher should read in order to gain an intelligent view of present studies of the New Testament. It will not only show what has been clearly false conclusions in our Biblical studies but also what are the sound deductions from scientific New Testament research.

W. L. L.

Church Fathers

Against the Academics by St. Augustine, translated by John J. O'meara. The Newman Press. 213 pages. $3.00.

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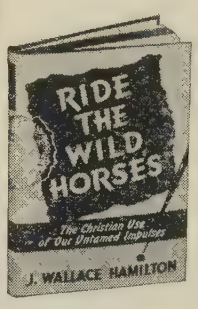

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schichte than history. Even though the conversations of Augustine with his friends Alypius (noted for later conversations at the time of his conversion recorded in the *Confessions*), Licentius, Trygetius, Navigius, and Romanianus may at times appear as historical fiction it is nevertheless historical in the truest sense. These men were with Augustine at Cassiciacum, near Milan, in November, 386, and they did discuss Augustine's empirical approach to Christianity. While he leans somewhat on Cicero's *Academica* for form and the teaching of the New Academy Augustine is by no means attempting a new theory of knowledge. His own inner struggle with the conviction of sin was all too real at this moment.

Since this is an account of this crucial religious conversion of the Bishop of Hippo which he wrote during the experience it is very likely a truer and more complete account than the record in the *Confessions* which he wrote in his maturer years. *Against the Academics* attacks Cicero and his school at the point of their negative and skeptical teaching. Augustine asserts that since the coming of the Savior all men have become capable of receiving spiritual and cleansing power by faith which goes beyond skepticism.

The author, who is professor of Latin at University College, Dublin, has done an excellent translation, carefully annotated his work on the basis of the best known texts, and, furthermore, has written a brief but enlightening biography of Augustine.

R. W. A.

Saint Thomas Aquinas by Angelus Walz, O. P. The Newman Press. 254 pages. $3.50.

For Protestants seeking a path to the understanding of the theological point of view of the Roman Catholics the way still leads through an understanding of Thomas Aquinas. Recent revivals of Thomism in many religious and university circles makes this English translation of the definitive Italian biography of Saint Thomas a boon to American scholarship and popular religious understanding.

The author is lecturer in Church History at the Angelicum in Rome and had at his disposal all recent discoveries in this field which makes this biography supercede the previous standard works by Grabmann, Puccetti, Diaccini, Chesterton, Castagnoli, Taurisano and Toso. He has kept the average reader in mind in his great care in elaboration of the footnotes and the translator has added a helpful introduction to Chapter Four explaining the organization of the Dominican Order.

Three enamel page reproductions of paintings of St. Thomas in the fourteenth, seventeenth and nineteenth centuries together with end papers showing a map of Italy and the writings of St. Thomas add materially to the charm of this fine example of modern bookmaking. The rear end paper with the table of Thomas' writings should really have a wider margin at the inner binding edge so that one may read the complete list without breaking the binding.

Here then is an accurate modern interpretation of the life, philosophy and theology of St. Thomas in a vivid setting of his friends and time.

R. W. A.

Tertullian — Treatises on Marriage and Remarriage, translated by William P. Le Saint, S.J. The Newman Press. 196 pages. $3.00.

The thirteenth volume in the Newman Press series of new translations of The Ancient Christian Writers is done in similar style and format and in keeping with the excellence, in spirit and critical introduction, of the previous volumes.

The three minor works of Tertullian in which the Father of the Vulgate translation sets forth his views on remarriage are *To His Wife, An Exhortation to Chastity,* and *Monogamy.* In the first he urges his wife not to remarry in the event of his death, in the second commands no remarriage and in the third declares remarriage specifically a sin. While his views on marriage are not the only criterion in the matter these works appear in the crucial years of his defection to Montanism.

These works, then, are also a primary source for his semi-Montanistic views and later heretical position. While these three works are by no means counted among Tertullian's best, scholars will also find original source materials here for his attitudes on ecclesiastical discipline, moral problems, and liturgical practices, all of which were still in a very fluid state in the early church of Tertullian's period.

Professor Le Saint of West Baden College has done a real scholarly service in the preparation of the translations and annotations on these works.

R. W. A.

Preachers and Preaching

By the Way by Francis J. McConnell. Abingdon-Cokesbury Press. 269 pages. $3.50.

Bishop McConnell says that his book does not pretend to be an autobiography in any formal sense. "My life has been like a journey in a car . . . I have, however, seen a good many things through the car window, and in the following pages I try to tell about some of them, mostly about people."

This master of understatement begins with his home-settings in Ohio and Indiana and New England. Chronologically he carries the reader through school, college and seminary, pastorates, and travels in Mexico, China and India.

Anyone will enjoy the brevity of each account of his experiences with the Federal Council, world conferences on faith and order, in the episcopacy and his part in famous controversies, social and religious. A theological student studying the book for information regarding these encounters remonstrated that the author stopped each time without telling some completing part of the story which the student had heard.

Time Magazine says he is the best-known preacher of the "social gospel" in U. S. Protestantism. Many ministers realize when they see this statement that they have heard more anecdotes concerning this scholarly pioneer than about most any leader. The book makes accurate some of these stories but it will not stop the legends. There is something about a man who is honestly modest and who refuses to be self-centered which compels the rest of us

to do some embroidery on the fabric of his factual accounts.

If any person thinks the book may be too much confined to things for ecclesiastically interested individuals he should look in the good index for references to Mark Twain. There are five. Tender and touching is the defence of Aunt Polly who marched the boys off to Sunday school. "There were plenty of Aunt Pollys in the days of my youth. I knew many of them myself, and they made their religion count in their contacts with children — contacts that in lives like that of Mark Twain instilled a rigid, old-fashioned honesty which was a rich heritage for later years."

When the narrative appears to be on the edge of being negatively critical of some former associate or teacher there is a quick step back from the cliff. And yet the writer never allows himself to tergiversate. This is a word he heard when he was a freshman. He must have looked it up and refused to indulge.

H. F. C.

Go Inquire of the Lord by Gerald Kennedy. Harper & Brothers. 125 pages. $1.50.

We are informed in the preface that the chapters of this book, "with one exception," contain the substance of the Quillian Lectures delivered at the Candler School of Theology, Emory University, in January, 1951. It will be noticed that the six chapter-headings are questions, and probably there is no better way to give the possible reader a definite idea of the scope of the book than to list these captions: "What Must I Do to Inherit?," "When Are We Alive?," "Why Am I a Christian?," "Which Way to Peace?," "Where Is Salvation?," and "Who Is Responsible?." There are also texts preceding the lectures, and singularly appropriate ones, but the reader must look these up for himself.

Many of us have read Bishop Kennedy's three earlier books, *With Singleness of Heart, Have This Mind,* and *His Word Through Teaching.* Consequently *Go Inquire of the Lord* for a large number of its readers will not be an introduction to its author. Those who have made the acquaintance of Bishop Kennedy's message and his style of expressing himself will know what to expect in this small but rich book. Others will read it with the thrill of discovery.

There are few of us who will not find these sermons genuinely rewarding. Naturally some will find this one more vital and others that. Perhaps the second one, "When Are We Alive?" might be the most appropriate for further mention here. It begins with the quotation from Charles Wesley's great hymn which has been used for over one hundred and seventy years to open Methodist conferences:

> And are we yet alive
> And see each other's face
> Glory and praise to Jesus give
> For his redeeming grace.

The idea is amplified by a quotation from Thoreau, who after his visit to William Emerson in New York recorded his impression in the words: "I walked through New York yesterday —and met no real and living person." Perhaps such a sweeping generalization might cause one to question the judgment of the cantankerous Yankee from the banks of Walden, but the illustration takes us into the heart of the lecture. Taking up space on earth is not being alive. "Are we alive? Are we growing? Are we responsive? Do we know God? For the central problem facing us in our short journey on the earth is the problem of staying alive, but the Christian need not fear if he but keep close to the one who said, 'I am come that they might have life, and that they might have it more abundantly' (John 10:10)." These are the closing words of this lecture-sermon but between the beginning of it and them there are fifteen pages of readable, scintillating, illuminating material.

This Methodist bishop's illustrations are unusually fresh and vital. His use of the homiletical values in literature is original and singularly creative. The lectures are replete with epigrams which some will find hard to forget. I quote but three examples out of the hundreds available: "The Christian has the advantage over other men in that he can ignore labels and go through smoke screens to the heart of the human situation." "We must be saved from policies without principles, knowledge without character, science without humanity, and worship without sacrifice." "No man can be afraid of the future, as he once was, if he knows it is the hands of God."

L. H. C.

The Cross Is Urgent by G. S. Thompson. Augsburg Publishing House. 117 pages. $1.50.

One cannot help noticing the present tendency of authors and publishers to give books longer titles than was formerly the custom. This is evidenced by the fact that a number of contemporary books carry whole sentences, or almost so, on their covers. The present volume is an illustration of this. Although its title may impress some as being a little bit cumbersome, it has the high merit of exactness. Each of its eight sermons has to do with the urgency of the cross. For example, the first is "A Bewildered World Needs the Cross." The fourth and the seventh respectively bear the titles, "The Toiling World Needs the Cross" and "A Doomed World Needs the Cross." The other four fit into the same pattern.

The author is a minister of the Evangelical Lutheran Church and is at present pastor of Trinity Lutheran Church, Thief River Falls, Minnesota. He is a grandson of the late Gjermund Hoyme, first president of the Norwegian Lutheran Synod. The dedication of this book indicates that he is the son of a preacher. We are informed that "Pastor Thompson has deep roots in the evangelical faith." As might be expected, his preaching is in the tradition of his background. Both his thought and homiletics can be characterized as conservative. It goes without saying that some will count this to the credit of the sermons and others will not.

In spite of many passages expressed in the traditional pulpit terminology, much of the language is clear, vigorous, and compelling. The sermons tie up with life and are good reading. The fresh, original illustrations drawn for the most part from direct contacts with

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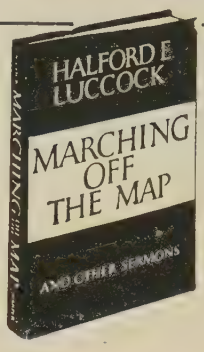

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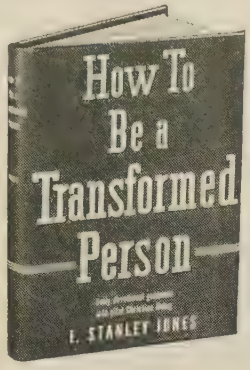

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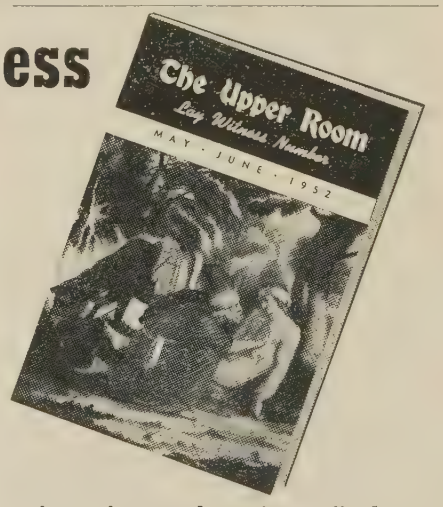

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life give the material a human interest not found in all books of sermons.

Dr. Thompson preaches to large congregations and there is no doubt that these sermons will find many readers.

L. H. C.

I Believe, But . . . ! by Walter R. Courtenay. John Knox Press. 182 pages. $2.50.

There is much to commend in this volume by the pastor of the First Presbyterian Church of Nashville, Tennessee. It presents a series of teaching sermons intended to overcome the contemporary "program of evasion" by which men limit every affirmation of their faith by a "but." Out of this purpose grow such subjects as "I Believe in Loyalty, But," "I Believe in the Judgment, But," etc. With effective phrase, illustration and argument Dr. Courtenay offers a dynamic faith. Since these are topical sermons, one will not expect to find more than a passing reference to the text that precedes each sermon. (It is probably significant that the publisher did not print the full texts, but only the reference.)

The critical reader will sometimes be offended by a rather casual scholarship. The contrast between "quality of life" and "opinions" (p. 114) seems to lean heavily on James and would be improved by a closer study of Paul's much more profound discussion. The poem cited approvingly on p. 171 teaches a work-righteousness that does not at all accord with the author's general point of view. And the repeated references to some sort of intermediate state between this life and heaven leave many unanswered questions. Such matters should hardly be introduced unless there is adequate opportunity for a full exposition of the idea.

Apologetic sermons should be watertight in their theology and in their logic if they are fully to achieve their goal. Yet the spirit of the preacher of this series is so fine and his desire to glorify his Saviour so evident that one cannot doubt but that they will lead many to a fuller and richer faith.

J. S.

World Chaos

Dokumente zur Austreibung der Sudetendeutschen. Hrsgb. von der Arbeitsgemeinschaft zur Wahrung Sudetendeutschen Interessen. Compiled by Dr. Wilhelm Turnwald. Published by the Arbeitsgemeinschaft, 1951. 591 pages.

The apocalypse has broken loose out of the deeps and brought terror to the people of the earth! The Czechs, instigated by Benes, the apostle of Communism, from early May, 1945, tortured in every fiendish manner, raped and killed some 600,000 Sudeten-Germans. The rest of the two millions and a half of these people they drove, despoiled of all possessions, from the country which their ancestors had settled and made to bloom like the rose before the Slavs had come there. Benes outdid Bartholomew's Night, with an entry into Prague, May, 1945, down an avenue of living torches of Germans.

The silence and indifference of the Western world, which was super-vocal in its concern for the moral law and Christian culture when endangered by Hitler, is as unpardonable as inexplic-

able. The "collective guilt" of the Czechs in this hellish program is incomparably more real than that of the Germans, upon whom the Western church forced (via the Confessional Church of occupation favor) that confession. The German people knew nothing about the concentration camp atrocities, while in Bohemia the people at large shared in every phase of the far vaster guilt. However, the fate of German millions and, more recently of the Czechs, bears eloquent witness that revenge upon guilty and innocent gives no atonement!

The guilt of the Czechs needs to become known at large, not for the imposition of further inhumanities upon other innocent millions, but to impress the ancient angel-sent message that only among men of good will may God's peace descend. The Society of Sudeten-Germans seeks this noble objective, in the interest of peace.

The futility of merely anti-Nazi, rather than anti-nihilistic sentiment, has helped to bring the entire world near the brink of the abyss. All the world is now confronted with the warfare of nihilism versus faith in God. Only that faith, which holds all men brothers and sons of the Most High can bring salvation. Otherwise: the *Goetterdaemmerung!* Yet even the "twilight of the gods" contains the hope of a new divine order in which the reborn earth and heavens will live joyfully in the peace of the just law of God.

J. F. C. G.

Ecumenical Foundations by William Richey Hogg. Harper and Brothers. 466 plus xi pages. $5.00.

This is a history of the International Missionary Council and its nineteenth century background. While the author modestly declares that the book is not a history of the Ecumenical Movement, it is certainly an important contribution to the literature of world-wide Christianity. It will be of special interest to the student of missions and to those interested in the progress of interdenominational co-operation throughout the world. The author believes that the International Missionary Council is one of the evidences of the Ecumenical Movement and that it established the basic working principle of ecumenical organization, paving the way for the World Council of Churches.

The first chapter consists of a somewhat brief and sketchy treatment of the rise of Protestant missions in the eighteenth and early nineteenth centuries. The author next surveys early attempts at cooperation on the mission fields. Some of these efforts are not generally known, but from 1860 on there was a growing momentum toward the World Missionary Conference that met in Edinburgh in 1910. While the pre-Edinburgh meetings were for the most part cautious and patronizing accomplishing little in bringing about structural improvement, they were nevertheless instrumental in preparing the way for the Edinburgh Conference.

Dr. Hogg believes that both the International Missionary Council and the World Council of Churches both had their twentieth century beginnings at Edinburgh which began a new era in world missionary cooperation.

Following a chapter dealing with the ecumenical events from 1910 to the International Missionary meeting at Crans, Switzerland, in 1920, the author describes the founding of the International Missionary Council at Lake Mohonk, New York, in 1921. Its functions, principles and theological basis are given careful study. Successive chapters are concerned with the decades following the Jerusalem Conference of 1928 and the Madras Conference of 1938. The work of these Conferences receives discriminating appraisal. Jerusalem provided a greater view of the Christian world mission while Madras "was a unifying event in the life of the whole church—an event which revealed to the churches the fellowship of the church universal." The author discusses ecumenical developments during the war years and brings his study to an end with the formation of the World Council of Churches in 1948. From then on both the World Council and the International Missionary Council would work in association. One of the main purposes of the book is to show that the Edinburgh Conference of 1910 and the International Missionary Council were of pre-eminent importance in laying the ecumenical foundations of the World Council of Churches.

J. C. P.

Marshalled by the Spirit

(From page 59)

We must recover that "creative spontaneity," that marshalling by the Spirit, which brought the Church into being and which has always been its strength.

Of course, we must concern ourselves about the machinery of the Church. But on this occasion we do well to forget about externals, the organization and the programs and the projects, and to give our attention to the essential nature of the Church. The Church, whatever else it may be, is essentially a fellowship of disciples, a fellowship marshalled by the Spirit. That is fundamental. That is the message of Pentecost.

And yet, after nearly two thousand years, how far we still have to go! To what extent is our local fellowship marshalled by the Spirit? What about the larger fellowship which is our denomination? And much more important than our denomination, what about that great fellowship of all who acknowledge Christ as Lord? Can I claim that that German soldier and I were marshalled by the Spirit? It is embarrassing and humbling to have to face up to such questions — isn't it?

We must strive to regain that "creative spontaneity" which brought the Church into being and which has sustained it through the centuries. We must not forget that the Church of Christ has its life not in its machinery but in the willingness of Christ's people to be marshalled by the Spirit. "If we live in the Spirit, let us also walk in the Spirit." "If our individual lives are lived 'by the Spirit,' let us also allow the Spirit to marshall us in our corporate relationships."

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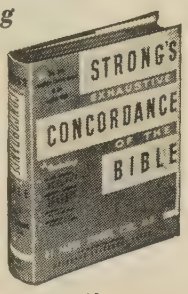

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Biographical Sermon for April

F. B. Meyer — Versatile Protagonist

by Thomas H. Warner

For the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—Psalm 84:11.

FREDERICK BROTHERTON MEYER was born in South London, April 8, 1847. His parents were of German origin. After a brief residence in Brighton, the family returned to London. They united with the New Park Road Chapel, Brixton, and it was there that Frederick was baptized at the age of seventeen.

The lad's ambition was to become a minister. He preached his first sermon on the text, Psalm 84:11. After he had worked for two years in an office, he entered Regent's Park College in 1866.

Dr. Meyer began his ministry as an assistant to the pastor of Pembroke Chapel, Liverpool. He remained there for two years. His first independent pastorate was at Priory Street, York.

In 1873 Moody and Sankey landed at Liverpool to begin their first English evangelistic campaign. They were greatly disappointed to find that no preparation had been made for them. The two religious leaders who invited them had died. But a layman, whom Moody had met in the United States, made arrangements for them to begin their mission in York.

The first ten days the results were meager. Then at Dr. Meyer's invitation the services were transferred to his church. To quote his own words, two weeks of most blessed and memorable meetings followed.

When the mission had swept over Britain, Moody, speaking in Manchester Free Trade Hall, referred to the Baptist church at York as "the Fountain from which the river of blessing for the whole country had sprung."

Dr. Meyer, on his own admission, at the time he met the evangelists, was "bound rather rigidly by the chains of convention." He was impressed by Moody's unconventionality and naturalness. He became an ardent Moody man and remained faithful to the Moody methods to the end of his career. He was a frequent speaker at Northfield long after Moody's death.

Dr. Meyer's contact with Moody transformed his ministry. Moody taught him how to win converts. He also gave him a new conception of the supreme importance of that work. From that time the young minister became first and foremost an evangelist.

In 1874 Dr. Meyer became the minister of Victoria Road Church, Leicester. It was an important church, but not adapted to the type of aggressive evangelism on which he had embarked.

After four years, Dr. Meyer decided to start a new movement. He founded Melbourne Hall. It was a Baptist church of a new type, both in its construction, its constitution and its methods. It gave to the Methodists the idea which they worked out in the establishment of their Central Missions in many of the large towns and cities of England. The Sunday services drew immense congregations, and throughout the week a large number of religious and social activities were carried on.

In 1888 Dr. Meyer left Leicester for London. There he had four pastorates in two churches, first at Regent's Park Chapel and then at Christ Church, Westminster. In both he had great success.

Christ Church was situated in a district where deep social needs and many difficult social problems provided Dr. Meyer with just the kind of challenge he liked. He soon took his place as one of London's leaders in campaigns against its social evils.

Dr. Meyer took a prominent part in other fields. One was the movement for deepening of the spiritual life. He was a frequent speaker at Keswick, and at many other like centers both in Britain and abroad.

Another project was the Free Church Council movement. He was one of the first to support the suggestion of closer fellowship between the evangelical free churches. When the National Council was organized in 1896, he was one of its most enthusiastic supporters. He served as its president and for many years as one of its honorary secretaries.

Dr. Meyer wrote many books. One publisher issued more than 2,500,000 copies of his works, and he had more than one publisher. They consisted of devotional expositions, many of which were addresses given at conferences and on other occasions. He wrote a series with the title "Old Testament Heroes." They are not great books, but they have exercised a wide and helpful influence.

A volume bearing the title *Christian*

Living is representative of his literary work. It consists of nine chapters with these headings: The Appropriation of Christ, Romans 13:14. Christ's Proprietorship, Acts 27:23. Reciprocal Indwelling, John 15:4. "Sin" and "Sins," Romans 6:11. The Will, Isaiah 1:19, Psalm 110:3. Guidance, Psalm 32:8. The Fullness of the Spirit, Ephesians 5:18. Our Work for Christ, Mark 13:34. Concluding Words, Jude 21.

These topics and texts are indicative of the subjects on which he preached with such great acceptance and success.

Dr. Meyer held an outstanding position in the religious life of his time. He had wide and varied contacts. He worked in diverse fields. He was eminent as preacher, pastor, evangelist, social worker, organizer and author. He was equally at home working among the well-to-do and among the down-and-outs. He was a firm Baptist, and at the same time a cosmopolitan and interdenominational Christian.

Dr. Meyer was active to the end of his life. He was about to set forth on a preaching tour in America when he was seized by his last illness. He died on March 28, 1929, in his eighty-second year.

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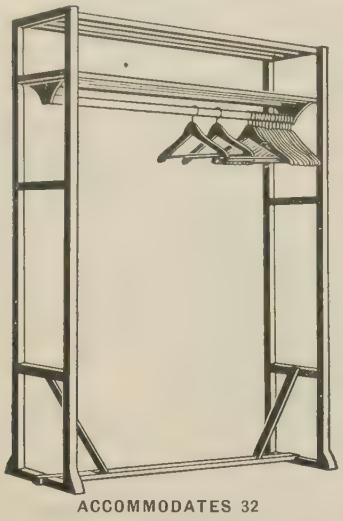

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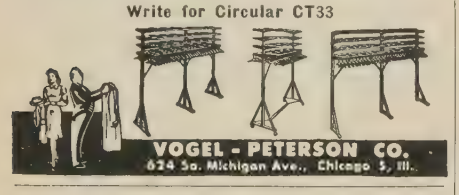

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CONCERNING SUMMER CHURCH ATTENDANCE

Turn Tragedy to Opportunity

*A Sermon by Harry M. Savacool**

The harvest is past, the summer is ended, and we are not saved.—Jeremiah 8:20.

"THE harvest is past, the summer is ended, and we are not saved." There is music in these words. They stick in the memory and flash into our consciousness again and again. When Jeremiah hurled these words, along with many others, at the people of his day he was trying to make the Jewish people realize that their opportunities had almost run out. The chilling fall of national reverses was already upon them. The blighting winter of national tragedy was about to close down upon their hopes. True, this has only an historical interest for us today. If I were merely to discuss the history of the situation which called forth these words from Jeremiah as they are recorded in the twentieth verse of the twentieth chapter of his prophecy, most of you would be bored.

However, this verse, "The harvest is past, the summer is ended, and we are not saved," does have a very real significance for our churches today. The long-range problem of the Jews of Jeremiah's day has become a short-range problem, repeated every calendar summer, for our churches. It is a tragic reality that every summer a large part of the Protestant church people of America, and of this village, practically throw away their religion from the middle of June to the last of September. The churches almost go out of business during the summer months. To make things worse the summer vacation period has lengthened alarmingly for the churches. It used to be July and August but now with heated summer cottages and air-conditioned automobiles the week-end vacation season tends to extend from the first of May to the first of November.

In many places the churches are almost dead during July and August. Pastors in many cases disappear for long vacations. The pulpits are often filled by laymen or students for the ministry. The attendance in some churches drops to fifty per cent or less of the average for the year. For some strange reason many active churchmen do not attend church while on their vacations. The pastor of a summer resort church told me that a prominent layman and official member from a church in a nearby city has a summer home near his church. He spends all of his summer week-ends there but never attends church.

It is fair to say for the individuals that the churches are so dead in summer that even those who wish to worship God often have difficulty in finding a church open. Last summer one of our families went on a long Sunday trip. They planned to stop off at a wayside church and worship and attend Sunday school. About ten o'clock they began looking for a church in which to worship. They tried one church after another only to find them closed for vacation. Finally they found a church where a few cars were parked. They went in to find twenty-five people worshiping in a sanctuary built for two hundred. After church they asked about Sunday school and were told that in July and August they all went into one class. It proved to be a mixed group of fifteen people ranging in age from five to seventy.

The idea that Protestants do not go to church in summer has spread like a contagious disease through America. Those who spend the summer Sundays in town for the most part stay at home. They say, "No one goes to church in summer." They get up late, do odd jobs, and get ready to go for an afternoon drive and picnic. Sunday schools drop to one-third of their attendance and operate in a half-hearted way, or close entirely.

The results of all this is a terrific blow to the spiritual life of the church people. The "We are not saved" of Jeremiah becomes a grim fact for thousands. Each fall they have slipped a little more in their spiritual life due to two or three months of living without Christian worship and fellowship. Even more serious is the group who never come back. Every fall there are some such in every church. The habit of worship, not too strong to start with, and backed by only a weak Christian

*Minister, Methodist Church, Owego, New York. This sermon is printed as given to his own congregation. Perhaps your people need the same kind of instruction.

experience, is broken and they never return. Then there are those who while away from worship and the steadying influence of the church fall before some temptation and lose their Christian experience entirely. The purchase of a summer cottage has brought disaster to the spiritual life of more than one Christian family.

Experience proves that the finances of a church fluctuates very much as does the attendance. A full church means a full treasury. An empty church means an empty treasury. July and August runs many a church into a financial deficit that it takes the remainder of the year to overcome.

One of the saddest things about the summer let-down in the churches is that the best season of the year for church attendance is lost to the churches. Summer is the time when the churches should be thronged. The weather is the best of the year. People can go to church without overcoats and winter footwear. There is no chance of a cold church. Those who are spending a Sunday away from home have a chance to enjoy the stimulus of worship in a strange church. All summer long every church should be filled with eager visitors seeking to observe the ways of other churches and to enlarge their Christian fellowship. They should be eagerly picking up new ideas for their own churches and Sunday schools. Summer could be one of the greatest periods of spiritual growth of the whole year. The very beauty of nature in full bloom should be a stimulus to the most exalted worship experiences.

Such is the vision of the "might be." The reality is far different. It too often means suspended church work, carelessly conducted worship services without choirs or bulletins, fledgling preachers practicing on small and indifferent congregations, and a general air of discouragement. The reason for this is that the church in place of meeting a testing situation with prayer and determination has in most instances simply yielded to it.

For ten years this church has tried to meet and solve this problem. Every summer we have had a "Summer Loyalty" effort. We have made real progress. Our church has one of the best summer attendances for miles around. Last summer our average attendance during July was 253 and during August it was 242. Good as this looks at first glance it was almost one hundred under the average for January with its icy streets and chill winds. Sunny July or August should see fifty per cent more people in church than the cold and uncomfortable months. Too many of our organizations last summer slowed down or quit work completely during the summer.

This year again we are not going to drift with the tide of summer irreligion but try to face and overcome it. We hope to make this summer in our church better than any of the previous ten.

Let us not deceive ourselves by saying, "Everyone is out of town on Sunday in summer." That is not true, especially at 10:00 a. m. On any Sunday a large majority of our people are in Owego. To offset those who are away there are hundreds of visitors in town. Then, too, the country roads are never icy and dangerous to travel in summer. Many of our people who live out three to six miles and find it dangerous on some winter Sundays to attempt to reach church do not face that difficulty in summer. On any given summer Sunday we have as many or more worshippers in a position to attend church than on any winter Sunday.

The first thing we need to do is to more completely change our attitude. We need to determine that we can and will have interest and good attendance all summer. We will try to present for our people the very best services of worship possible. The pastor will try to plan unusually challenging and practical sermons. If our choirs must vacation our music committee will provide as good music as the choirs could present. There will be no slipshod services.

There are many things that you who are the regular members and worshippers of this church can do. We do not expect you to stay in Owego every Sunday this summer. We do expect, however, that you will worship God in church wherever you may be on any Sunday. We will expect you to observe and bring back for us new and challenging ideas and methods.

Then we will expect you to bring your Sunday guests to church. When you invite them be sure to say, "Be here by 9:45 so you can go to church with us for you know that we all go to church every Sunday." Radiate enthusiasm about your church and people will want to go with you. If you have visitors who absolutely refuse to come to church with you, excuse yourself and leave them to entertain themselves until you return. It will be a witness for Christ that they will not soon forget. Include in this program

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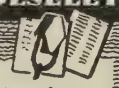

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ADVANCE PREPARATION PAYS

Resisting the Summer Slump

*by William T. Griffiths**

IN the April 1951 issue of *Church Management*, there was an article by William M. Hunter entitled, "Start Early to Offset Summer Losses." It contained the letter his church used and the results it brought to the John Hall Memorial Presbyterian Church.

When our finance committee met last June, it faced somewhat the same set of circumstances every church faces at the beginning of each summer. These were heightened for us by several factors not too peculiar to our own situation; namely, a sharp increase in the expenses of the church, which had not been adequately foreseen when we prepared our budget; and a decrease in the regular giving of our subscribers, for which we could only guess at the reasons.

*Minister, Ocean Avenue Congregational Church, Brooklyn, New York.

We had one member of our finance committee summarize the *Church Management* article, explain Mr. Hunter's plan, and read his letter. The committee decided to adapt it for our use. The whole committee participated in drafting our letter. It was mimeographed and sent, first class, to our complete mailing list—to all resident and non-resident members, and to all who had any conceivable contact with our church. We enclosed a stamped, addressed envelope to make it more convenient for our people to reply and, also, to emphasize its urgency.

It was impossible for us to tabulate the number of responses we received. Our church had not yet closed for the summer, so that a number of contributions were received in the regular manner. However, a comparison of our church's income for June, July and August of 1950 with that of 1951 clearly reveals the worth of the plan Mr. Hunter suggested. Here is our comparison table:

	1950	1951
June	$1,431.95	$2,088.45
July	368.05	803.19
August	124.20	135.65
Total	$1,924.20	$3,027.29

In addition, our cash balance on August 31, 1950 was only $377, but on the same date in 1951 our cash balance was $1,161.13, which put us in a much better position to begin the fall program of our church.

Contrary to expectations, we did not sustain any noticeable decrease in income during the fall months as our people returned to church. The special summer, emergency appeal merely brought our pledges up-to-date, brought some additional contributions, and led a larger number of our people to pay in advance for the summer months.

Finally, this plan brought us to the end of the year with the lowest percentage of unpaid pledges we have ever had. Our pledges for 1951 totaled $11,928.20. By December 31, we had collected all but $546.60 of that amount, which is less than four per cent. More than half of that amount was received in January of the new year, and we are expecting that, for the first time in our church's history, we might possibly collect the full 100% of our pledges.

To the left is the letter our finance committee used.

OCEAN AVENUE CONGREGATIONAL CHURCH

June 14, 1951

Dear Members and Friends:

Here are the facts — Action is needed.

The Ocean Avenue Church — your church — just does not have the money to pay salaries and bills due from now to the end of August!

As you realize, attendance and income drastically decrease during the summer months. Members and friends postpone their church going and their church giving until the fall. Yet the church's expenses continue — the bills come in and should be paid promptly.

Here is a summary of the financial situation of your church for June, July and August:

Salaries	$1,875.00	
Mortgage Reduction and Interest	430.00	
Fuel for church and parish house	246.00	
Repairs and Improvements	350.00	
Advertising and Printing	101.00	
Gas, Electricity, and Telephones	115.00	
Memorial Fund Loan Amortization	225.00	
Fire Insurance Premiums	200.00	
Total Expenditures due for four months		$3,542.00
Balance on hand, June first	$ 582.06	
Receipts for June 3rd and 10th	469.00	
Total Cash on hand, June 15th		$1,051.06
Amount we now need to pay salaries and bills		$2,490.94

There it is, black on white! As you see, this allows for no balance with which to begin our work in September. It simply sets forth our immediate, pressing needs.

Bring your pledge up to date! Pay all or part of it to September first! Make an extra special contribution now — then all will be well with us!

The enclosed envelope is for your convenience in replying promptly — while the need is so urgent!

Very truly yours,

John H. Jacobs, Jr., Chairman

The Finance Committee

Turn Tragedy to Opportunity

(From page 71)

the midweek service. Make Thursday evening midweek service a must on your schedule during the summer, either in your own church or wherever you may be.

Then there are our church organizations. It may be hard to carry on in the same old way but let us use some imagination. The leaders can get together and plan something different. Why not some outdoor meetings and worship services? Some of our people with beauty spots on their properties could help by inviting organizations to share these places with them.

The details can be worked out by each organization. We have the plans for the worship services on Sundays planned so as to make them interesting and helpful. Let us all determine together today in our hearts that we are going to make this coming summer contribute to the spiritual improvement of our church and of our own souls. Let us lay hold on the beautiful summer months for Christ and make them count for him. This summer can be a spiritual tragedy or a spiritual victory for us. Let us make it count for our Master.

Raton

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- STRENGTH
- SERVICE

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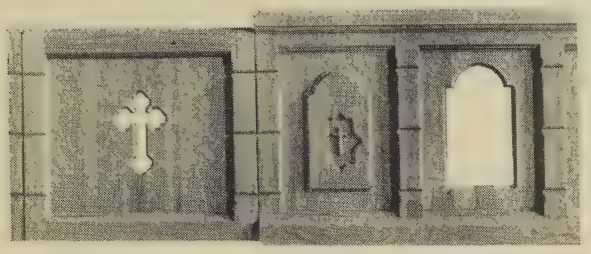

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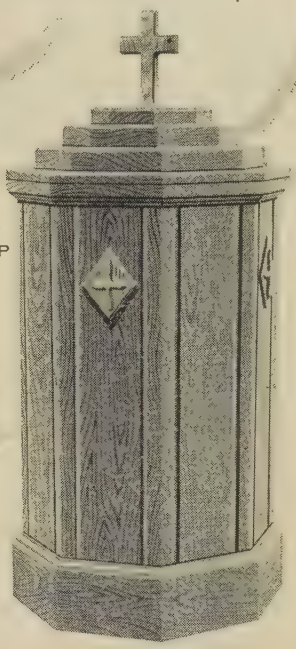

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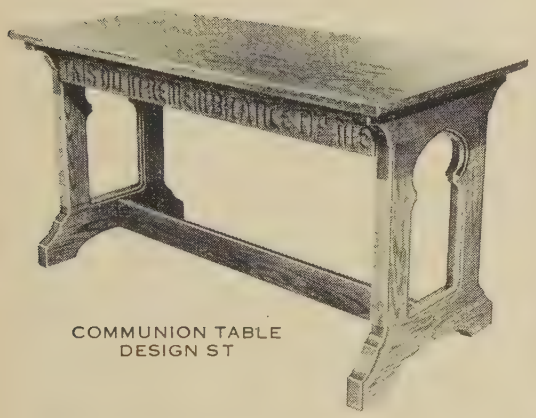

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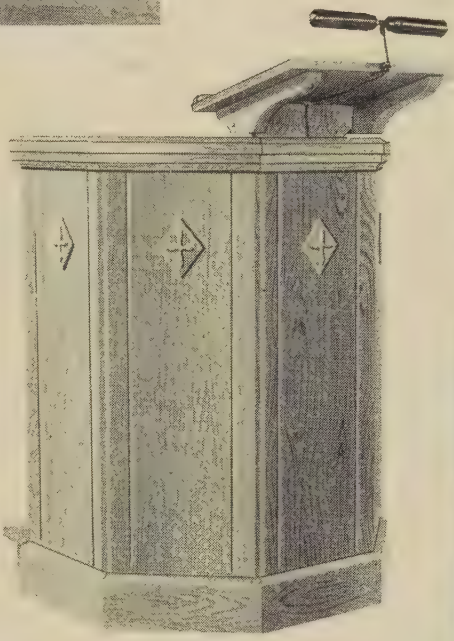

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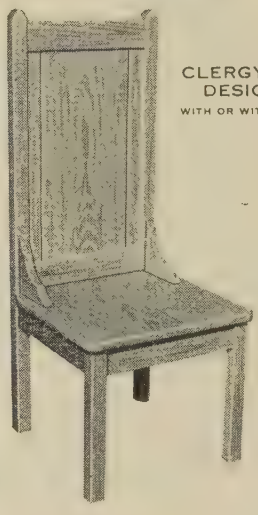

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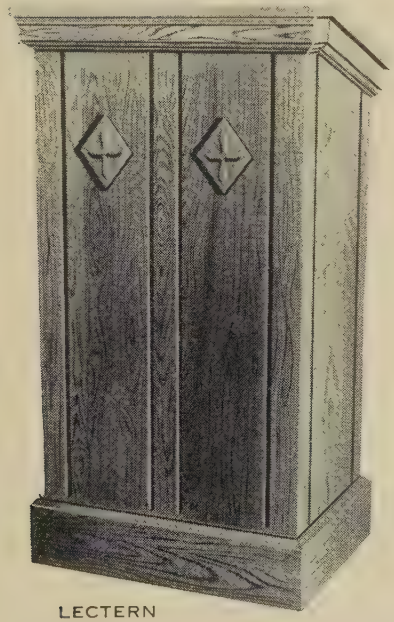
WITH OR WITHOUT ARMS



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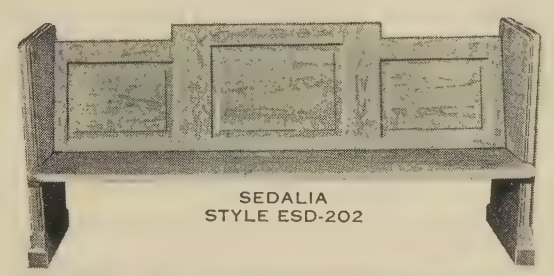

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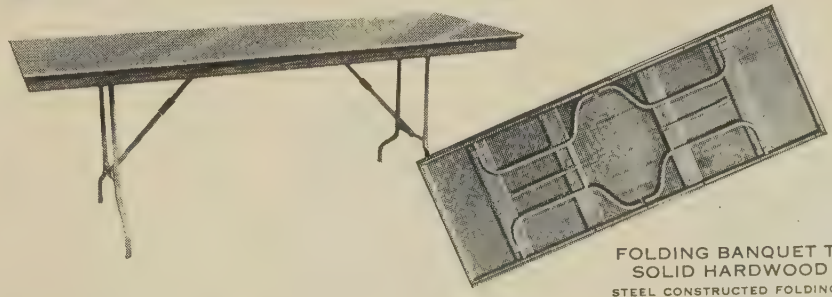

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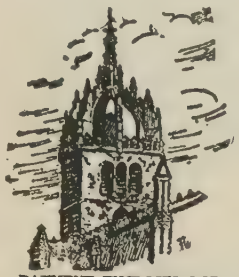
The method is simple. Distribute the "Pre-Vacation Pay-up Envelopes" to all contributors. It suggests that contributors simply fill their regular church envelopes for the weeks they will be away and take them to the church before they leave. In that way, though the member is absent, his contribution goes to church.



PAYMENT ENCLOSED FOR

July _____ _____

_____ _____

_____ September _____

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August _____ _____

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You will better enjoy your vacation if your weekly offering goes to church while you rest and play. Remember, there is no vacation for church expenses.

Use this envelope to prepay your weekly pledge. Indicate the weeks for which payment is being made. If you prefer, fill the individual weekly envelopes and slip them into this larger container. Place all on the collection plate the last Sunday before you go away.

Your name_____

Address_____

Account number on your Envelopes_____

Total Amount Enclosed $_____

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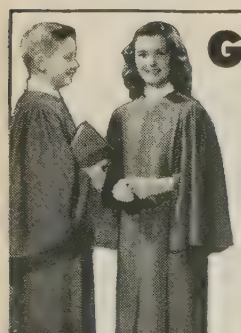

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Ministerial Oddities

Collected by Thomas H. Warner

The title of a sermon in a Cleveland church on a recent Sunday was "Lest We Forget." All went well until the time came for the offering. Then it was discovered that someone had forgotten the offering plates.

* * *

Are there any precedents for the establishment of a system of equalized salaries? Several denominations in the British Isles have had considerable experience with systems of this nature. The American Board has long operated on this principle in the payment of its missionaries.

* * *

An English layman wrote that he had received an appeal asking for contributions towards the purchase of a motorcycle for a minister who served three churches. His salary was about 200 pounds. He concluded: "I pay my unmarried girl typists considerably more than this. How long, pray, will this sweated labour be tolerated?"

* * *

An American layman wrote: "I heard a New York minister preach. He said he had read of a woman who had one thousand dresses, and that he knew of a minister, who had but one suit. . . . I noticed the long list of summer supply ministers for a period of three months, in this particular church, represent men who have good positions and salaries. They of course receive pay for their services as supplies. This may be duplicated in many churches. Why not give this work to unemployed ministers?"

* * *

Another correspondent wrote: "It is a fair, and perhaps searching question, whether the present wide difference of economic status in the ranks of the ministry could be approved, if we really believed in the brotherhood of the ministry. If the ministry is a vocation in which the members of the profession are bound together by strong ties of spiritual relationship, and of mutual consecration to a high and holy task, the welfare of each individual member of our ministerial family will be the concern of the whole. Is not the term 'brotherhood' a misnomer if it does not express itself in economic as well as spiritual relations?"

* * *

Bruce Barton wrote: "As far as insurance is concerned, I have been a booster for it all my life. My father (Dr. William E. Barton) who was a preacher with a large family and a small salary, used to remark that he

(Turn to page 81)

Ministers' Vacation Exchange

MINISTERS, their wives and children are certainly making plans for the summer months. Our exchange department has never offered more or better opportunities. Listen to this first one, for instance. Here is a chance to combine a unique Christian service and enjoy the tangy sea. It is a splendid opportunity for a dozen men.

Bar Harbor, Maine. The Maine Sea Coast Missionary Society, an independent, interdenominational organization, and a member of the Interdenominational Commission of Maine, can use ten or twelve ministers as summer voluntary workers in small island and mainland parishes of the Maine coast. Furnished living quarters provided. **Neal D. Bousfield, Superintendent, 24 Ledgelawn Avenue, Bar Harbor, Maine.**

And here follow many others. There is sufficient variety to serve all ministerial temperaments. This department will be continued through the issues of May and June and then discontinued until the February 1953 issue. As a convenience to churches within a three hundred mile area of Cleveland we will, upon request, offer suggestions for vacation supplies for your own church.

Mount Airy, North Carolina. Methodist. Will exchange with any congenial denomination. July or part of July and part of August. Family of four. Boy 19; girl 16. Our church has 850 members in a town of 8,500. Situated in the foothills of the famous Blue Ridge Mountains. Wonderful scenery and spots of interest. One service per week. No pastoral duties. Honorarium exchanged if desired. Four-bedroom parsonage. References exchanged. **A. C. Waggoner, 146 Franklin Street, Mount Airy, North Carolina.**

* * *

Presbyterian Church, Forrest City, Arkansas. Forty-five miles from Memphis, Tennessee. Wishes to exchange pulpit and manse during July or August. First choice is Canada or New England but definitely approachable for other locations. Prefer exchange with Presbyterian or Reformed pastor. **Henry E. Acklen, Forrest City, Arkansas.**

* * *

Adel, Iowa. Methodist church, County Seat town. Twenty-one miles to state capital. Supply or exchange with any congenial denomination. July or August. Three children: boy 11, girl 10 and girl 4. Three-bedroom house. **Clarence E. Thiele, Methodist Church, Tenth and Prairie,** Adel, Iowa.

* * *

Will Supply. Methodist minister will be glad to supply pulpit of church in vicinity of Yellowstone National Park in exchange for use of parsonage or housekeeping rooms. Wife and myself only. **Wayne W. Moore, First Methodist Church, Mesa, Arizona.**

* * *

Lincoln, Nebraska. Evangelical and Reformed. Would like to exchange parsonage and pulpit with any congenial denomination August 10, 17 and 24. Our church, St. Paul Evangelical and Reformed, has 630 members. Located in university city of 120,000. Morning service only. Modern parsonage next to church. Prefer vicinity of Boston or Los Angeles. **Arthur G. Crisp, 1314 F. Street, Lincoln, Nebraska.**

* * *

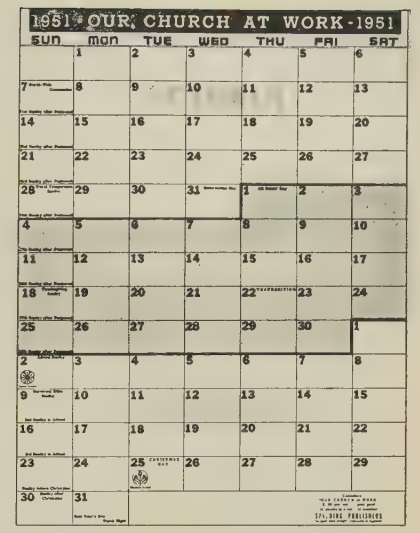
Norwich, Connecticut. United Congregational Church. Honorarium of $125 for one preaching service a week —for five Sundays. Four bathroom, five-bedroom modern manse with up-to-date kitchen. Desire similar exchange for the five Sundays of August with minister of any denomination in United States or Canada. Norwich is near countless historical settings, is not far from New York City, Hartford, Providence and Boston, and is only five to 45 minutes from swimming pool, lakes, Long Island Sound, and Atlantic Ocean waves. United Church has around 800 members. Can give best of references. Six in family. **Edward W. W. Lewis, One Crescent Street, Norwich, Connecticut.**

* * *

Salisbury, Pennsylvania. Located in famous "roof garden" of Pennsylvania, in beautiful mountain section. Warm days and cool nights. Modern parsonage with Bendix washer and gas drier. Two-station television afforded by Pittsburgh and Johnston stations. Desire to exchange parsonages during the month of August. Have had successful exchanges in recent years. **Geo. E. Bowersox, Jr., Salisbury, Somerset County, Pennsylvania.**

* * *

Elgin, Illinois. American Baptist Convention church of 1,200 members.



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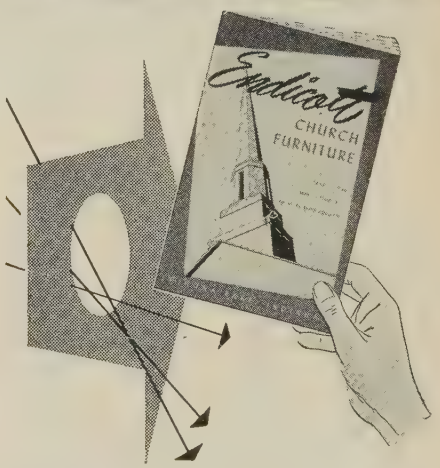

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Modern parsonage. Near Chicago; also near lake resorts. Family of five (one a babe in arms). Would like to exchange with congenial denomination in Florida. **A.E. McKenney, 270 E. Chicago Street, Elgin, Illinois.**

* * *

Will Supply. Congregational minister will supply pulpit of congenial church in Raleigh-Durham area for honorarium and auto expense all or part of time from June 15 through September. No parsonage necessary. **James C. Perkins, 1922 Ward Street, Durham, North Carolina.**

* * *

Will Supply. Five Sundays during the month of August for use of manse. Able to furnish previous summer supply references. I am serving a church of 300 members. Thirty-eight years of age. Will be accompanied by wife and boy, nine. **Robert D. Morlock, First Congregational Church, 2822 Edmond Street, St. Joseph 35, Missouri.**

* * *

Truckee, California. Will exchange the use of modern cabin on Lake Tahoe, California, for manse and preaching services each Sunday during July or August with some pastor in British Columbia. **A. A. Carmitchel, Truckee, California, U.S.A.**

* * *

Will Supply. An Evangelical United Brethren pastor is available for pulpit supply within driving distance of Fremont, Nebraska during the month of July. Expenses and honorarium. No exchange. **V. A. Carlson, 769 Rhode Island Street, Gary 2, Indiana.**

* * *

Memphis, Tennessee. Methodist church. Would exchange with any congenial denomination for three or four Sundays between July 13-August 24. Happy exchange last year with Presbyterian minister in Washington, Missouri. Family of four; boy 15, girl 12. Our church, Harris Memorial has 535 members. Two services on Sunday. Three-bedroom parsonage. **Cecil A. Baker, 660 North Seventh Street, Memphis 7, Tennessee.**

* * *

Greater Cincinnati Area. First Presbyterian Church U.S.A. Honorarium of $100 for one preaching service a week and the offer of modern manse in best part of the city. Prefer entire month of August for a similar exchange with minister in any part of the United States or Dominion of Canada. Have no denominational preference. City of Newport, Kentucky lies within five minutes of downtown Cincinnati, Ohio. Opportunities to attend National League baseball and Cincinnati Summer Opera and other cultural advantages; also interesting side trips into Blue Grass state of Kentucky to home of Lincoln, Old Kentucky Home, etc. Four in family. Have had many successful exchanges in past. Can give best of references. Newport church has membership of around 300. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

* * *

Will Supply. Would be happy to supply pulpit for any congenial evangelical group during the months of June, July or August. Pulpit to be supplied should preferably be within 200 miles distant of Lancaster, Pennsylvania. I am thirty-eight years old with college and seminary degrees, and ten years pastoral experience. No exchange. **C. Donald Waser, 156 South Charlotte Street, Manheim, Pennsylvania.**

* * *

Cobden, Ontario, Canada. Young minister of United Church of Canada. Ten years preaching experience with some radio experience and also wife ordained by and serving in same church, desire for one, or if possible both, either exchange or supply for holiday months of July or August. Modest honorarium and lodging. Have excellent references. Communicate. **Rev. G. Huff, B.A., Cobden, Ontario, Canada.**

* * *

Brockton, Massachusetts. Parsonage exchange desired for one month after middle of July. Comfortable four-bedroom house, modern conveniences, 20 miles from Boston, 40 miles from Cape Cod. No pastoral services required. Would like exchange in uplands of North Carolina or Tennessee. We have three young children. **Charles D. Broadbent, First Parish Congregational Church, Brockton 40, Massachusetts.**

* * *

Madison, North Carolina. Presbyterian minister desires exchange of manse and pulpit month of August. Madison is located in the rolling foothills of the Blue Ridge near many points of interest. Comfortable manse with all conveniences. Five in family. **James E. Ratchford, 202 West Decatur Street, Madison, North Carolina.**

* * *

Waterloo, Iowa. Presbyterian church of 1200 members, modern manse. Pastor wishes to exchange manse and pulpit or will supply for manse and honorarium during July or August. Family of five. **Warren K. Martin, Westminster Presbyterian Church, 720 West 4th Street, Waterloo, Iowa.**

* * *

Reseda, California. Methodist Church in pleasant Los Angeles suburban community of west San Fernando Valley. Within easy reach of beaches, mountains and metropolitan areas. Offer use of large parsonage in return for preaching four or fewer Sundays between July 27 and August 31. **Edmund R. Warne, P.O. Box 637, Reseda, California.**

* * *

Will Supply. Methodist minister of a church of 800 members will supply pulpit during the month of August in any congenial congregation in Eastern Canada or in Western United States for the use of parsonage. Have had good vacations in previous summers through this column. Can furnish good references. **Lester L. Haws, Highland Avenue Methodist Church, 3 Emwilton Place, Ossining, New York.**

* * *

Will Supply. Congregational minister desires preaching opportunity within 50-mile radius of Claremont, California for the last two Sundays of June. Will consider church of any congenial denomination. References exchanged. Will be accompanied by wife and three children, ages six, nine and twelve. Free use of living quarters. **F. Ervin Hyde, 418 Stimson Street, Cadillac, Michigan.**

(Turn to page 78)

DENNING FIXTURES
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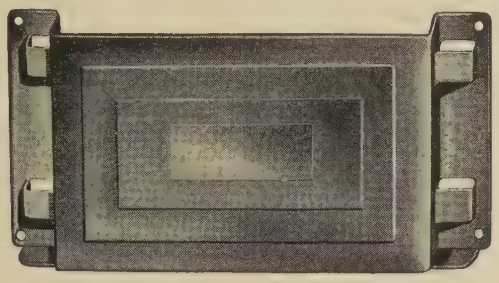

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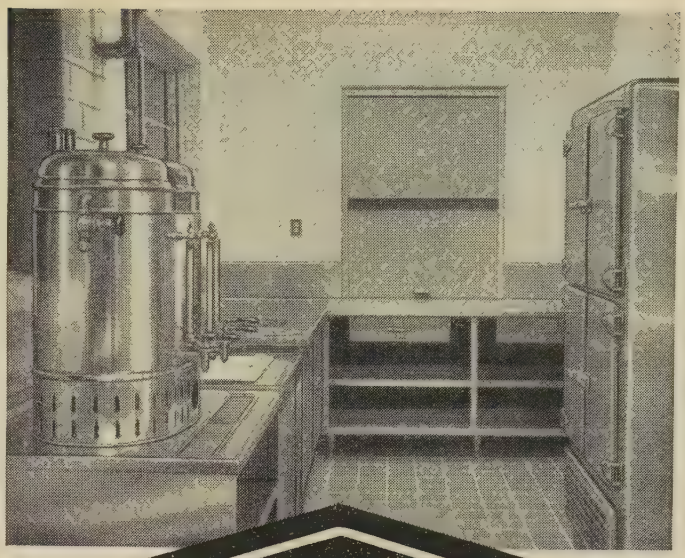

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Ministers' Vacation Exchange

(From page 76)

Oakville, St. Louis County, Missouri. St. Paul's Evangelical and Reformed Church. One service each Sunday, preferably August 3 and 10. Eight-room modern parsonage in the quiet of the country, yet only 30 minutes drive from downtown St. Louis. See world-renowned Municipal Opera, zoo; take a pleasure cruise on the Mississippi; see the Browns and Cardinals at Sportsman's Park; museums; Art Institute, etc. A real vacation spot. Will exchange with pastor of any denomination near Frederick, Maryland, or in Wisconsin or Michigan. We are four in family. **Stanley Anderson, Route 9, Box 637A, Lemay 23, Missouri.**

* * *

Princeton, West Virginia. Church 450 members, fine climate, elevation 2,450 feet. Pulpit and manse exchange with someone near beach or in the western United States. Any congenial denomination. Two successful exchanges previously. August. **John A. Womeldorf, Princeton Presbyterian Church, Princeton, West Virginia.**

* * *

Uhrichsville, Ohio. Presbyterian church in the center of the clay industry; 300 members. Will grant use of manse in exchange for pulpit supply for July 27 and August 3, 10, 17 and 24. Five large lakes for fishing in immediate area. City park and swimming pool. Driving distance to Cleveland, Columbus, Akron, Canton and Pittsburgh. Excellent train and bus service. Modern manse, with Bendix washer. Only one service each Sunday. **Willard S. Thomas, 707 North Main, Uhrichsville, Ohio.**

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Bad Axe, Michigan. First Church (Presbyterian) of 400 members. County seat town in center of "Thumb" recreational area. Lake Huron shore and state parks nearby. Beautifully furnished three-bedroom manse with new G.E. kitchen. Will consider August manse and pulpit exchange with family of any congenial denomination; satisfactory exchanges other years. One Sunday service with modest honorarium. Five in our family: son 7, daughters 9 and 5. **Wilson E. Spencer, Bad Axe, Michigan.**

* * *

Will Supply. Congregational minister in Union church of 500 members attending Winona Lake Conferences, Indiana, would supply pulpit within easy driving distance last two Sundays in June and month of July. Use of parsonage or housekeeping rooms preferred but would accept honorarium. Highest references available. Wife and daughter, aged 13. **Albert E. Hutchison, 19 Union Street, Hopedale, Massachusetts.**

* * *

Summersville, West Virginia. Will exchange manse and pulpit for either July or August or will supply in exchange for use of manse or other living quarters, family of five. Near Atlantic ocean desired, preferably Florida. Manse here is modern; automatic washer. Beautiful location in the heart of West Virginia hills, 70 miles east of Charleston. Hunting and fishing; state parks easily available. Spacious grounds around manse insures privacy and quiet, yet easy walk to store. **Raymond P. Sharp, Summersville Presbyterian Church, Summersville, West Virginia.**

* * *

Will Supply. Baptist seminary professor would like supply work in metropolitan New York for all or part of the summer; any denomination; prefer parsonage accommodation. **Herbert C. Jackson, Professor of Missions, Eastern Baptist Theological Seminary, City Lane and Lancaster Avenue, Philadelphia 31, Pennsylvania.**

* * *

Oakland, California. Methodist. Desires an exchange of pulpit and parsonage with church in or near Philadelphia during month of July. Or will supply church or churches in that area during July. In case no exchange is offered will consider applications from ministers who may wish to supply in one of America's most beautiful churches. **E. W. J. Schmitt, 5549 Snake Road, Oakland 11, California.**

* * *

Ferris, Texas. First Presbyterian Church. Would supply during the month of August in vicinity of Watertown, New York, Kingston or Montreal, Canada. References exchanged. **Henry Moore, First Presbyterian Church, Ferris, Texas.**

* * *

Will Supply. Evangelical and Reformed pastor would like to supply a church in Arizona or Southern California for three or four Sundays during July or August. Any congenial denomination. **E. F. Menger, P.O. Box 171, Norwood, Minnesota.**

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* * *

Will Supply. An Evangelical and Reformed pastor will supply pulpit of congenial church within driving distance of Pacific School of Religion, Berkeley, California, in exchange for use of parsonage during month of July and first Sunday in August. Wife and myself only. **John E. McCormick, 602 Garfield, Laramie, Wyoming.**

* * *

Canoga Park, California. Community Methodist. Desires pulpit supply July 14-August 14 in exchange for use of two-bedroom parsonage. Fourteen miles from ocean. In the famed San Fernando Valley. **C. L. Palmer, P.O. Box 191, Canoga Park, California.**

* * *

Fort William, Ontario. Minister of First Church United, desires to supply pulpit anywhere in northern states, July or August, for use of residence. Will exchange with another minister, if desired. First Church is new, modern design, morning service only, 800 members, union of Methodist, Presbyterian and Congregational. Population of twin cities, 68,000. Residence has three bedrooms, automatic washer. Close to many scenic spots, with superb fishing. **Donald M. Burns, First United Church, Brock and Kingsway, Fort William, Ontario.**

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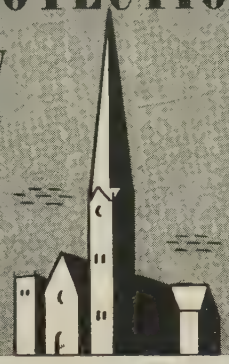

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CAN DUPLICATOR REPLACE OFFSET?

Amazing Possibilities In New Stencil

*by William M. Hunter**

UNTIL recently, in my opinion, nothing could quite equal the effectiveness of photo-offset as a means of duplicating bulletins, church papers, and the like—especially for the small church with a limited budget. This was particularly true when the church is fortunate enough to own a Vari-Typer composing machine.

However, a new process has been developed which at last brings the mimeograph-type duplicator into its own. It is now possible to duplicate virtually anything you may wish to reproduce: printed, typewritten, Vari-Typed, pen-and-ink, or pencil copy; sketches in crayon, pen-and-ink, pencil, chalk; high-contrast photographs; and Craftint shading, plus a whole gamut of other unusual and interesting shading effects. Imagine, for instance, on a stencil duplicator, running off a pencil sketch so that it still looks like a pencil sketch after duplication!

Such phenomenal effects can be secured on any good stencil-type duplicator (though closed-drum models are better, of course!)—provided a reasonably good grade of oil-base ink is used. Imagine being able to reproduce a speed-ball-lettered poster, complete with the heavy black lines, with virtually no smudging, and a minimum of bleed-through!

The finished product is only slightly more hazy than photo-offset in quality, to all practical intents and purposes, yet it is infinitely clearer and more legible, with considerably less bleed-through on most papers, with most good inks, than comparable copy would produce on an ordinary stencil! I do

*Minister, John Hall Memorial Presbyterian Church, New York City.

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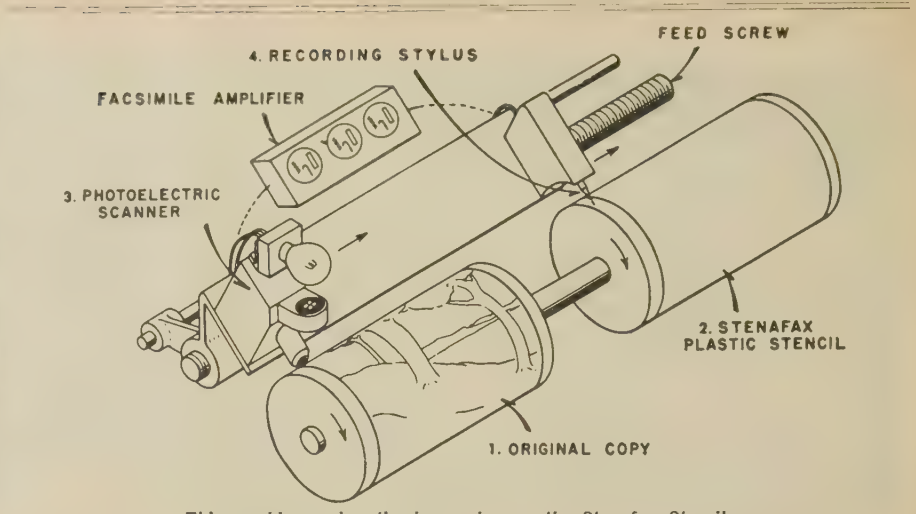

This machine makes the impression on the Stenafax Stencil

not, of course, include in my comparison the photo-chemical stencil process which is excellent, but more expensive at present than this new process.

This new type stencil is called *Stenafax*. It was developed and perfected thus far by the *New York Times*, adapting a principle now in use widely for relaying news photos by wire. Basically, the stencil, instead of being a wax or rubber composition, is of an extremely thin, tough plastic. It is "cut" by burning the design in the stencil, using an electric eye to "lift" the design from the original copy.

When you prepare your copy—typewritten, Vari-Typed, or what have you—you paste it up as you would for the photo-offset camera, to exact size. Along with your "printed" word, you can have many types of illustrations, diagrams—clipped, drawn, or otherwise prepared for the paste-up.

Your copy is placed over a revolving drum, on which it is scanned by an electric eye, which, in turn, causes sparks to burn tiny dots in the stencil. The scanning eye picks up 144 impressions per linear inch, and revolves 144 times per inch, giving a remarkably clear reproduction. If, for instance, you had on your copy, an exact square inch of black, the electric spark would create 20,736 tiny holes in the same area! When run through your duplicator, the result is a black square, since the ink tends to spread somewhat when it oozes through. No ordinary method of screen-shading a standard stencil can possibly equal the effect. When this electric eye scans ordinary copy, of course, it picks up all black areas—and also some in-between shadings, creating smaller dots to represent the lighter tones, much as the varied dots on a photo-engraving in a newspaper or a magazine create the illusion of a photograph, for instance.

How this stencil is cut is a fascinating story in itself, but space would not permit giving it here. Actually, you do not "cut" the stencil, yourself—unless you can buy your own Stenafax machine for about $2500; Instead, you simply send or bring your copy to the makers of the stencils; your copy is mounted on the Stenafax machine; ten minutes later, you have a complete, ready-to-use stencil, capable of producing copy from postcard size up through 8½"x14". Meanwhile, the drums will have rolled more than 1000 times, placing millions of tiny dots in a pattern that will resemble your original copy with amazing accuracy!

This article cannot possibly recount all the potential uses of Stenafax stencils. I am, myself, using them for form-letters, weekly bulletins (combined with a church paper), duplication of amazingly good music, and effective posters. Because it will reproduce not only typed copy, but also pasted-up material, I can save real money by mimeographing church form-letters, by pasting up the letterhead with my typewritten or Vari-Typed copy, and running both simultaneously on my duplicator. Incidentally, we have an open-drum model, yet our finished jobs come out with surprising brilliance and lack of bleed-through. Previously, with even the finest of inks usable on our machine, we got such a degree of bleed-through and fuzzing around the letters that anything smaller than pica type was almost illegible; my 8-point Vari-Type copy was virtually impossible to read. But, with Stenafax, I can produce a neat, yet imaginatively laid out bulletin, using a Vari-Type face (Bodoni Book, with matching italic), which will produce sixteen characters or spaces to the horizontal inch, and up to eight or nine lines to the vertical inch. Compared with a pica typewriter, which allows only ten characters horizontally, and six lines vertically, the additional, legible copy is astounding! Heretofore,

as I said, I could get this result only with photo-offset; now I can do as well (practically) with Stenafax and my A. B. Dick, Model 90, duplicator.

At present, there is in the United States only one place where churches can secure Stenafax stencils from their copy—at the Sign Shop of the McBurney Y.M.C.A., 215 West 23rd Street, New York City. They may be ordered by mail, however—the church sending in the desired copy (preferably flat), and receiving back the copy as soon as the mails can return it. Mr. James A. Robison, in charge of Stenafax at the McBurney "Y", tells me that he has received copy from a Y.M.C.A. in Everett, Washington, returned the stencil via air mail that same day (remember, it takes only ten minutes to "cut" the stencil!), and received back a sample of the work from San Francisco within three days! Service is, then, about as quick as the average photo-offset plant can possibly offer!

Mr. Robison has prepared a fully descriptive brochure—fully run off from Stenafax stencils, by the way—which is available free of charge to any minister requesting it. Just write to him at the McBurney Y.M.C.A., 215 West 23rd Street, New York, New York, and he will send you full details.

If any reader of this article would like copies of my own church bulletins—or other material—insofar as the supply may last, I'll be glad to send them if the request is accompanied by a 6-cent stamped, and addressed envelope. Please bear in mind, that my own duplicator is NOT a high-priced job, and that what is done on my machine can be done as well or better on other models. You may write me at: John Hall Memorial Presbyterian Church, 342 East 63rd Street, New York 21, New York.

I might add that the editor of *Church Management*—even before he saw this article—was shown copies of work run off by Stenafax stencils. I realize I write in superlatives.

However, let me show you the difference in cost on a job we are doing.

To run off 800 copies of a weekly bulletin-church paper on standard bulletin-cover stock, such as Every Sunday Service Folders, would cost, photo-offset, $16.00 plus stock, delivered. This is, I am told, a very low rate for high quality offset work.

To run off virtually the same finished product, 800 copies, with a Stenafax stencil on my duplicator, would run less than $4.00, plus stock. The stock would run the same for either job, of course.

Not only is there a considerable saving, but when I send my photo-offset copy off, it takes a week from the time I mail the copy out and I receive the finished product back. Here in New York, of course, I can prepare my copy in the morning, and have my entire job done before the end of the day. However, depending upon local mail service—airmail where it pays—you can expect your stencil back from New York, anywhere in the United States, in less than a week.

It's worth an enquiry, at least. The possibilities are amazing.

Ministerial Oddities

(From page 74)

had kept himself poor paying insurance premiums. But the insurance premiums enabled him to sleep peacefully at night, and having seen us all through college, he proceeded to cash in his insurance, and he and mother had a good time on it during their last years."

* * *

According to the *Christian World*, the Rochester diocesan newspaper printed a letter issued by the Roman Catholic Archbishop of Winnipeg to Catholic mothers in his diocese, in which he refers to a call which he made on these mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. The cost would be forty dollars apiece.

The archbishop wrote: "What better guarantee for any boy exposed to all the hazards of war? A guarantee should he be killed, that he would go at once to his Maker to be with him for all eternity. A guarantee, should it be God's will, that he will return to his dear mother and to those who love him!"

* * *

A priest who had been often victimized by chiselers, tells how he once got the better of one of them. It was a young man who came to him with a story of how he landed in Cleveland with merely enough money to pay for a room at a certain hotel for one night and he would be thrown out unless the priest gave him money.

The good priest knew the manager of the hotel. He went out and asked about the case. Said the manager, "Don't let him put one over on you, Father. No person of that name has registered here." The priest went back to the chiseler and said, "I've fixed it up for you. I called the manager of the hotel and he says you can stay there without charge in the same room you occupied last night."

* * *

Rev. John Smith declined an invitation to become co-minister with Rev. Leslie Weatherhead at the City Temple, London. He said the invitation was an attractive one, but he had "a big job of work to do" at Streatham Hill where he was then located.

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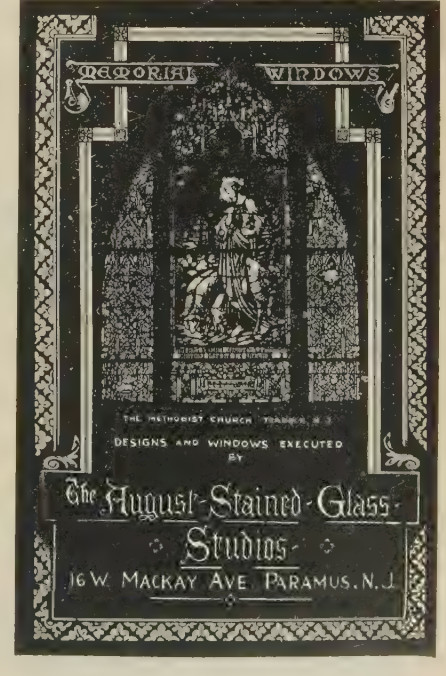

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They Say - What Say They? Let Them Say

CHURCH BUILDING SHOULD SPEAK OF GOD

Editor, *Church Management:*

We were very much disturbed by an article entitled "The Church Building Should Speak of God," which appeared in your February issue. It appears to us that the point of view expressed there is based on several basic misconceptions of the nature of both modern and traditional architecture, and even of religion.

One of the most important principles illustrated in every great building of the past is that the exterior is a direct and honest expression of the plan. There can not be several such sincere expressions and it cannot be legitimately said that "the floor plan can, of course, be housed in any desired exterior design."

A further principle is that both plan and exterior design must be direct expressions not only of the functions of the building but of the system of construction.

Such diverse expressions as the Greek temples and the Gothic cathedrals are equally honest because they resulted from an honest adherence to the principles mentioned above. They were "modern" architecture in their time. It is really quite an untraditional idea to copy a style from the past. None of the great buildings of the past was achieved that way.

The spirit of modern architecture, like the spirit of the modern church, is positive and dynamic. It cannot be achieved by the negative act of stripping the "urns" from a building of the "Colonial style."

In past eras church design always set the pace and pioneered the development of new architecture. Is the churches' loss of leadership in the architectural field a reflection of a loss of vitality even in the spiritual? Should not the church discover a new dynamism and express it physically as well as spiritually? Is it possible for men to fully integrate their everyday experiences with their religious ones when the House of God is a stage set depicting a storybook past?

We are making this reply since we feel that a point of view opposite from that set forth in your article should be represented in your magazine. It is our hope that by this means an open exchange of opinion on this subject will be encouraged.

Allen R. Kramer, A.I.A. of
Allen and Edwin Kramer,
New York City

* * *

Editor, *Church Management:*

I wish to express appreciation of the article "The Church Building Should Speak of God," printed in your February '52 number. I enclose copy of a comment of my own which was published nearly a year ago. It will serve to tell you what one other architect of churches thinks.

Willard M. Ellwood,
South Bend, Indiana

"Ain't That Awful?"

Shades of Michelangelo, Christopher Wren and Ralph Adams Cram. How they must have turned in their graves. How the Devil must have danced with glee and all the little imps in hell given their pitchforks an extra twist, when they saw what its designers built for a church as illustrated in the January issue of *Forum of Building* and for which the editor of *Forum* had praise:

Even the designers of the monstrosities of the Baptists and Methodists in the eighties and nineties of the last century tried to create some feeling of worship and appropriateness.

It is all of a piece with the so-called "modern" art which impels the New York Metropolitan Museum to award a $3500 prize to the crazy smear shown on page 35 of the January 15, 1951 *Life.* Maybe it all helps to show the deplorable mental condition we have gotten into.

Possibly the Creator has permitted the murderous greed in Moscow and the idiotic selfishness in Washington as a means to destroy such mass foolishness and our civilization along with it. We hope not.

After five thousand years of painful building up from the great flood to our present comforts and the true sense of beauty still held by many, it is not possible, with any degree of success to ignore entirely the lines of beauty, the decorative emblems and the awe inspiring proportions of sacred construction. I showed the illustration to a designer who happened in. His only comment—"Ain't that awful."

For the information of those who

have attended our schools since 1916, during the years history and kindred subjects have been so generally neglected for the teaching of socialism and basketball. Let me say further that Michelangelo was architect of St. Peters, Rome, the largest church in the world; Sir Christopher Wren, of St. Paul's Cathedral, London; and Ralph Adams Cram, principal architect of the Cathedral of St. John the Divine, New York City, second largest church in the world. All of them wonderfully beautiful and inspiring buildings.

Willard M. Ellwood
To the Editor of the
South Bend Tribune.

IS UMPIRE ALWAYS RIGHT?

Editor, *Church Management:*

I am glad to see Bernard Clausen admit that he is like an umpire, "I have to call them as I see them," in the "They Say—What Say They" column of the February issue. I wonder if he would be willing to admit that the umpire sometimes calls them wrong, and that he might be wrong in calling this one, his opinion of *A Man Called Peter* in his review. It seems to me he was like some umpires I have seen, he was either mentally tired, or had at least one eye shut to call this one the way he did.

Edward T. Read
Portville, New York

NOW YOU CAN BE HONEST AGAIN!

Editor, *Church Management:*

In case you had a horrible inferiority complex over what I had to say last summer about Federal Admissions Taxes ("Is Your Church a Tax Dodger?" *Church Management*, July, 1951) —you no longer are legally required to pay an admissions tax on programs at the church, where the proceeds inure exclusively to the benefit of the church and its *bona fide* organizations.

It is well to consult with your nearest office of the Collector of Internal Revenue, for some types of activities are *not* exempt. Also, whenever you are planning an event at which an admission will be charged, you are required to file *Form 755*, an *Application for Exemption from the payment of the Federal Admissions Tax*, reasonably well in advance of the projected event.

Form 755 is—for a change—a relatively simple government form to fill out, being a comparatively understandable statement of your intentions, and where the money goes when it is raised.

You simply say, in effect, "The —— Church is going to put on a play on such-and-such a date. The money goes to the sole benefit of the church." Note, I said "in effect"! The form goes into more detail than that, but you don't need a lawyer to help you fill it out; at least, I didn't!

This same exemption applies to certain philanthropic, social, educational, and cultural organizations as well. For instance, the Metropolitan Opera is included in the list of exemptees.

One more word. On the form they ask for a copy of the constitution and by-laws of the local organization. When I called the local collector's office, I was told that does not usually apply to a regular church, listed in the usual sources, but is intended more as a check upon pseudo-charitable institutions which may not really be what they publicly purport to be. It's best to check with your own collector's office on this point.

William M. Hunter
New York City

NOTHING NEW UNDER THE SUN

Editor, *Church Management:*

In your March issue you have an article about a little silver chalice communion cup and you say, "We wonder why someone hasn't thought of this before." They have—many, many years ago. When I began a pastorate in the Winthrop Street Baptist Church in Taunton, Massachusetts, just 27 years ago I was much impressed by the beautiful communion service with just such lovely silver cups. They had had them many years. They were made by the famous Reed and Barton Silver Co. of that city. In the Central Baptist Church of Providence, Rhode Island, they have had such a set also for many years, made by the Gorham Silver Co. of Providence, Rhode Island. In the Methodist Church of New Haven, Connecticut, they also have such a set with a gorgeous carrying standard topped with a maltese cross — the trays are piled pyramid style. These also are old. So it is still true "there is nothing new under the sun."

W. Douglas Swaffield
Alton, New Hampshire

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A Vacation of Leadership

*by Milton Thomas**

"MORNING comes early and filled with dew." Thus run the words of a folk song the youth sing at camp. And it is surprising how much earlier most of them enjoy getting up there than they do at home. But regardless of how early the rising bell rings I have always wanted to be up earlier. Whether I was superintendent, teacher, counsellor, or hobby director, I wanted to be sure to have time for my toilet to be shaved and dressed before time for Morning Watch. Morning Watch was the way the campers greeted the morning and God in a worship service either out under the trees as individuals or in a corporate service led by one of the staff.

I wanted to be sure to be around early for there was a lot of anticipation for the day ahead for the minister who serves on the staff of a summer camp, conference, or institute. Of course throughout the years those tasks varied in different combinations. There were classes to be taught in some phase of the Christian religion. One met eager youth, usually the pick of the local churches, in a situation throbbing with romance and charm. Questions of religion, both theoretical and practical, took on a new appeal in this vacation setting.

There were hobby periods to work with enthusiastic groups who chose some particular field of guided activity for creative expression and to meet a needed activity of camp. There were sermons to preach to deepen the life of campers and to call upon them for evangelistic decisions. There were counselling periods when the campers came to ask personal questions to help solve their problems. There was singing to lead and special music to prepare for. There was recreation, parties, and stunts to give attention to. Then there were staff meetings to attend. In fact there was never a dull moment for the minister fortunate enough to be called to serve on such a summer vacation project.

One of the rewards of the minister who spends a part of his vacation time in such projects is the sense of having made a genuine contribution to life. On two different years I taught a course on the alcohol problem to youth at an institute meeting on a college campus. Each year approximately thirty young folk were in my classes. This was my only experience teaching in a college classroom. I didn't preach or dictate or harangue them with temperance lectures but taking them where they were we worked on the problem together. We did it objectively and without emotional stress. Of course I had my own purposes in the course. One of the young women who had expressed herself in writing at the beginning of the course in favor of social drinking if people wanted to drink that way, wrote at the end that she had reversed her position on social drinking. A pastor passed on to me that he had asked the two youths from his church who both happened to be in my class which class they liked best. They immediately replied that it was the alcohol class.

At another institute, meeting on a rustic campground, I taught a leadership education course. One of the young women went back to her church, one of the largest in the country, and reorganized the children's department. She wrote me of the improvement as a result of this arrangement. Another camper wrote later regarding the consecration service around a camp fire, "Mr. Thomas, I was only conscious of your deep bass voice and of the presence of God."

I remember a young man in one of my classes whom I considered somewhat of a problem and watched him constantly. Some months later I happened to meet him at a youth gathering. The way he greeted me you would have thought we were long lost brothers. And then another time I saw a truck in a crowded street and recognized him as the driver. He recognized me driving my car and waved and grinned joyously at me. Then as I sat in the college chapel at institute a

(Turn to page 87)

*Pastor, Hazen Methodist Parish, Hazen, Pennsylvania. Former articles of series: "Vacation On a College Campus," "Vacation at a Camp Meeting," "Vacation at a Bible Conference" and "Vacation Among Former Parishioners."

They Say—What Say They?

(From page 83)

support of the Confessional Church in Germany (whose progenitor Karl Barth is) was also of political character. Perhaps another few years will bring this belated revelation of truth.

But what does this corruption of ecclesiastical men and institutions do to the cause of religion? Peace is ill served by the perversion of truth and religion! And the Western professions of the ideals of culture and faith, as against totalitarian controls become the farce as which they have been made.

John F. C. Green
McKeesport, Pennsylvania

FOR BETTER FAMILY RELATIONSHIPS

A Bride and Groom Service

*by James B. Hughes**

HAVING a concern for the undergirding of Christian family life, the Fremont Baptist Church, Seattle, Washington, has for several years held a Sunday evening "Bride and Groom Night." The most recent celebration of the event was divided into two parts: a service of informal worship and a fellowship hour. In the latter period old love songs were sung, couples married by the minister honored, and gifts presented to the couples married longest and coming from the greatest distance.

The worship service featured an address by a university professor of guidance, active in the family life department of the Washington State P.T.A., and "A Litany for the Home" and "A Service for the Reaffirmation of Marriage Vows" written by the minister.

The litany, used at the time of the evening prayer, was as follows:

MINISTER: Lift up your hearts.

PEOPLE: We lift them up unto the Lord.

MINISTER: Let us pray for the homes of the world. That Thou wilt receive our gratitude for the homes from which we came, for Thine aid in founding new homes, for the gift of children and the joys of parenthood, and for the divine love that undergirds our human love:

PEOPLE: We beseech Thee to hear us, O God.

MINISTER: That Thou wilt grant us pardon for all self-centeredness, disregard for others, and forgetfulness of Thee, by which our homes are weakened:

PEOPLE: We beseech Thee to hear us, O God.

MINISTER: That Thou wilt grant Thy blessing and guidance for the building of enduring marriage and wholesome home life:

PEOPLE: We beseech Thee to hear us, O God.

MINISTER: That Christ may be recognized as the Head of every household, the Guest at every meal, and the Listener to every conversation:

PEOPLE: We beseech Thee to hear us, O God.

MINISTER: That Thou wilt grant to parents strength and wisdom for their responsibilities:

PEOPLE: We beseech Thee to hear us, O God.

MINISTER: That children may konw the Master's invitation to come unto Him, and may receive His blessing:

PEOPLE: We beseech Thee to hear us, O God.

MINISTER: That youth may be inspired to seek the resources of science and religion in preparation for the homes of tomorrow:

PEOPLE: We beseech Thee to hear us, O God.

MINISTER: That Thy sustaining grace may uphold families assailed by war, poverty and oppression:

PEOPLE: We beseech Thee to hear us, O God.

MINISTER: That brotherliness in home life may become the foundation of peaceableness among nations:

PEOPLE: We beseech Thee to hear us, O God. Amen.

The "Service for the Reaffirmation of Marriage Vows" was the closing climax of the service, and made a deep impression upon the participants. All attendants, including the choir members and the minister and speaker and their wives, had been seated together as couples through the service. For these moments of consecration they stood, and participated in this ritual:

ADDRESS:

Marriage having been instituted of God to be an enduring partnership, and it being our intention to reconsecrate ourselves to the privileges and responsibilities of holy matrimony, we who are husbands and wives now stand in the presence of God for the reaffirmation of our wedding vows.

Then shall the minister say to the men:

Husbands, do you renew to your wives your matrimonial devotion, again promising in the sight of God to love, honor and cherish them, both in hours of comfort and in hours of distress, and to be faithful in this relation as long as you both shall live?

Then shall the men answer:

We do.

Then shall the minister say to the women:

Wives, do you renew to your husbands your matrimonial devotion, again promising in the sight of God to love, honor and cherish them, both in hours

(Turn to page 87)

*Minister, Fremont Baptist Church, Seattle, Washington.

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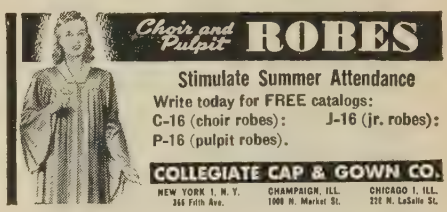
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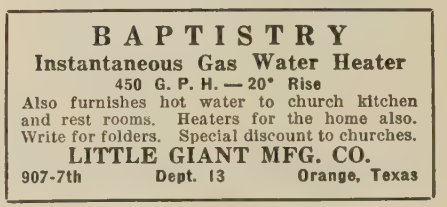
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Fifty Great Days

April 13 — June 1, 1952

*by Lloyd Ellis Foster**

THE post-Easter slump has become traditional. Both attendance and worship reach a glorious climax on Easter Sunday. The following Sunday, however, the service of worship seems shrunken and inglorious by comparison. Not only has the glory of the Lord departed; the congregation for the most part has also gone.

As a result, the minister may carry in his heart a sense of aching loneliness and gloomy discouragement. Christianity, he reasons within himself, cannot mean much to the multitudes who throng the churches on Easter. What is wrong? What can be done to remedy the situation?

Dr. Halford Luccock has written about what one minister did to overcome the post-Easter slump. "He diligently prepared an outline of sermons," Dr. Luccock writes, "giving close attention to the Second Chapter of Acts. He, of course, came up with the discovery about the post-Easter slump that there wasn't any! Instead, there was a tremendous surge of new life. The company of followers of Jesus, bewildered for a moment at the departure of their Lord, was endowed with courage, power and confidence. They did not creep into corners, hiding from a hostile world, but came out boldly to win the world to Christ. It was the greatest change of which history has any record. . . . The cause of it all was thus described: 'They were all filled with the Holy Spirit.'"†

We, too, can recapture, if we will, a measure of the creative power of the early Christian Church. But to do this, we must relate ourselves to the same dynamic spiritual forces. The Department of Evangelism of the National Council of the Churches of Christ, through its Pentecost Committee, is attempting to challenge the Protestant churches of the nation to make the fifty days between Easter and Pentecost a newly discovered and significant bridge of power and fellowship. To realize this, we must recover the lost emphasis on the primacy and power of the Holy Spirit.

There is something tragic about a person who is a victim of amnesia. The lamp of memory burns dimly in his mind. He becomes a sort of a floating human atom, drifting along unfriendly streets. He is severed from all the important human relationships he has known. But Christian doctrines and teachings also get lost. There are notable instances of theological amnesia. Surely, none is more outstanding than the lost emphasis on the doctrine of the Holy Spirit.

In the 19th Chapter of Acts, we are told of Paul's visit to Ephesus. There he found a group of twelve disciples who eagerly awaited his teaching. Paul said to them: "Did you receive the Holy Spirit when you believed?" They said: "No, we have never even heard that there is a Holy Spirit." I suspect that if the same question were asked Christians today, many of them would have to make the same reply.

*Minister, Old First Church, Newark, New Jersey.

†Quoted from the study book "The First Fine Careless Rapture" prepared by Dr. Luccock for this year's observance of the fifty days between Easter and Pentecost.

A Bride and Groom Service

(From page 85)

of comfort and in hours of distress, and to be faithful in this relation as long as you both shall live?

Then shall the women answer:

We do.

Then shall the minister have the men and women join their right hands, and shall say to them:

Having heard these assurances, and desiring for you the greatest happiness in the homes you have founded, as a minister of the Church of Christ I now commend your homes to the blessing of God, and charge you to be steadfast in the fulfillment of the vows you have made.

Prayer:

Almighty God, who hast heard these sacred assurances: Bestow upon these Thy servants Thy blessing, and strengthen in them the desire to live in holy obedience to Thy will; that their homes may bring happiness to them, security to their children, and glory to Thy name. Through Jesus Christ our Lord. Amen.

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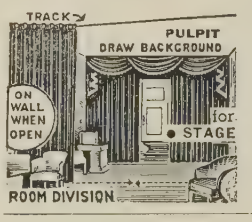

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A Vacation of Leadership

(From page 84)

young woman came and sat down beside me asking if I would help her with a personal problem. It makes a fellow feel mighty humble but a glad sense of having made a real contribution fill the soul with gratitude to God for using you in such a setting.

A good reason for a minister using a part of his vacation time in such activity is the tremendous need for qualified leaders giving such service. The budget maintained by such camps is indeed slender and they cannot hire their leaders at high honorariums. Pastors and others who have a regular income can afford to give a week or so to such work. They have a delightful time either on a spacious college campus with the best of buildings and athletic equipment or at some rustic camp under the spreading trees with the adventure of adjusting the equipment to the tasks at hand. Then the worker receives his room and board and other actual expenses. Perhaps there may be a small honorarium but it cannot be large. But the reward comes in touching the lives of youth or

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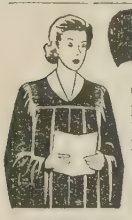
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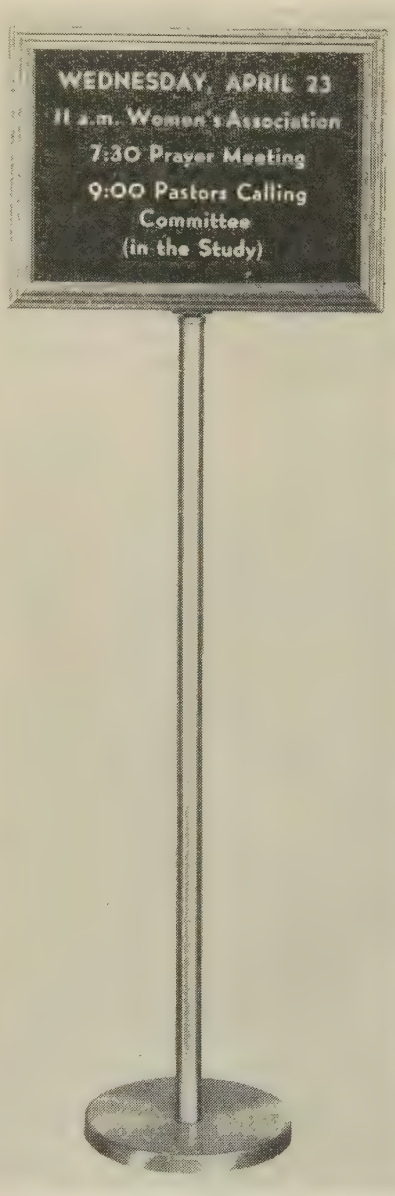

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A Vacation of Leadership

(From page 87)

lay leaders. The charming vacation atmosphere makes them peculiarly receptive to this influence. Such a life gives opportunity unknown to the same messages, lessons, or leadership back in the regular home setting. And these youth and lay workers will return to lift the tone of the work in their home churches.

Another good reason for participating in such a vacation project is simply the good time one has. Psychologists say that everyone needs a sense of personal importance. With campers or instituters eagerly following his guidance the pastor at such an institution will thrill at the recognition he receives. Then as long as we are all social createures, he will enjoy the fellowship with the campers.

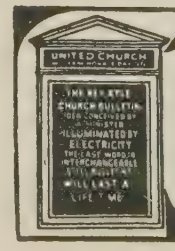
For four years I have guided the journalism hobby and edited the *Institooter*, daily mimeographer publication of the Youth Fellowship Institute. I copy from one of my early editorials:

Just then one of the youth turned to me and asked directly, "Just why did you come to Institute?" It was a direct question which in my modesty I couldn't honestly evade. So I answered something like this:

I came for a very selfish reason. Of course I hope that I do have a contribution to make to Institute. But to tell the truth I came for what I could get out of it. I get a whale of a kick associating with you young people. Then even though I do give to you folk, you young people give back to me more than I give to you. You make a big contribution to me.

Whereupon one of the young women responded, "You make us feel important." Instituters, you are important. What I said has been true in all my years of summer work, but the idea was not original. I once head the late Bishop Garth express the same sentiments and I think every member of the faculty will agree.

And so brother minister, do you want a vacation you will never forget, yet one of hard work (and I've worked to the point of exhaustion), one of genuine pleasure, one that gives you a sense of importance, and one in which you will make a real contribution to the kingdom? Then make yourself available, as hundreds of preachers have done, for such activity within your own religious group. You'll get much more out of it than you ever put in.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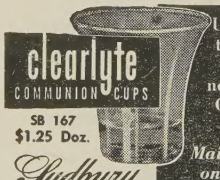

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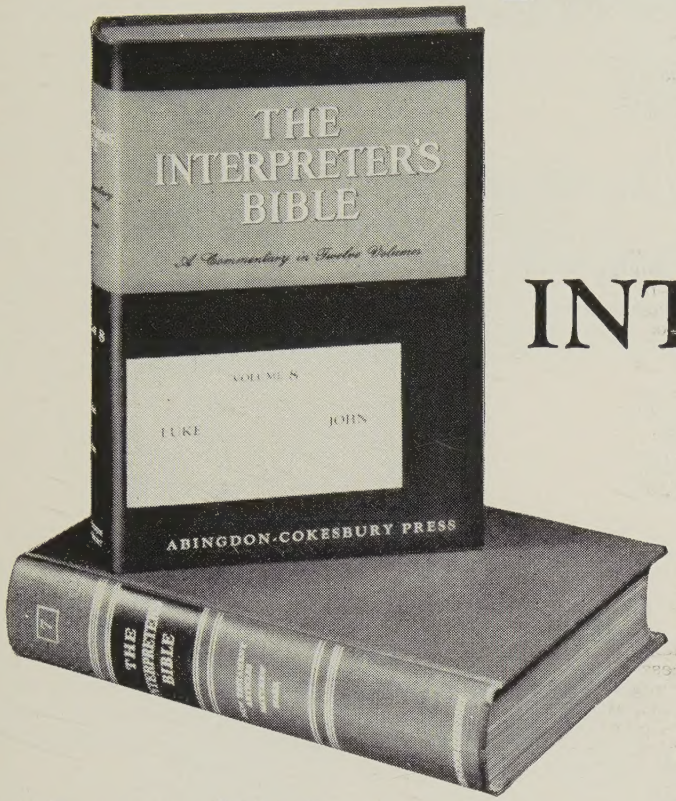

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